

φιλομυσιαι ΤΗ ΕΗ'ΟΥΧΑ'ΣΙΝ

# C A S E

OF THE

## Regale

And of the

## Pontificat

S T A T E D.

In the Relation of a Conference

Concerning the

INDEPENDENCY

OF THE

## C H U R C H,

As to Her Purely Spiritual Power

and Authority.

*by Charles Estlin, Author of the Snake in the Grass.*

PSAL. xi. 3.

If the Foundations be Destroy'd,  
What can the Righteous do?

NEW-TEARS-DAT. MDCC.

C A 2 H

1903

1903

1903

07::3492

1903

1903

1903

1903



---

---

# CONTENTS.

*Sett.* **T**HE Case of the RE-  
GALE Stated. Page 1.

I. As to *Kings* in the General. 2.

II. As to *Christian* Kings. 6.

III. Concerning the *In-Corporation*  
of the *Church* with the *State*. 7.

IV. Object. Of *Imperium in Im-*  
*perio*. 14.

V. That the *Dependence* of the  
*Church* upon the *State*, in *Spiri-*  
*tuals*, is a Great *Prejudice* to the  
*State*. 22.

VI. *Objections* from *Scripture*, of  
*Kings* being *Nursing-Fathers* to  
the *Church*. 26.

VII. Of

# CONTENTS.

VII: Of <i>David's</i> Ordering the <i>Courses</i> of the <i>Priests</i> and <i>Le-</i> <i>vites.</i>	33.
VIII. Of <i>Solomon</i> and <i>Abiathar.</i>	38.
IX. Concerning our <i>Laws</i> at Pre- sent, and since the <i>Reformation.</i>	63.
X. The <i>Present State</i> of the Con- <i>troversy.</i>	74.
XI. The <i>Original</i> of the <i>Regale.</i>	94.
XII. PRINCES who have <i>Re-</i> <i>nounc'd</i> the <i>Regale.</i>	100.
XIII. EFFECTS of the <i>Re-</i> <i>gale.</i>	104.
XIV. Concerning the Supposed <i>Consent</i> of the CHURCH to the REGALE.	107.
XV. The <i>Original</i> of the <i>Regale</i> in <i>England.</i>	110.
XVI. CONSEQUENCES of the <i>Principle</i> of the <i>Regale.</i>	119.
XVII. Of the <i>Pontificat</i> , or Pre- tended <i>Supremacy</i> of the <i>Pope.</i>	134.
XVIII. The	

# CONTENTS.

XVIII. The *Remedy* Proposed. 161.

XIX. The Proper *Office* of the  
*Priesthood*. 172.

Wherein, of *Toleration*. 186.

And *Contempt* of the *Clergy*. 190.

XX. The Original of *Church* and  
*State*.

I. Of the *State*. 214.

II. Of the *Church*. 219.

XXI. Some *Steps* that have been  
made towards the *Reformation*  
Propos'd.

I. On our *Side*. 248.

I. The *Regal Commis-*  
*sions*. 249.

2. *Conge d'Eslier*.

3. *Ecclesiastical Commis-*  
*sion*. 250.

As to

4. K. Jam. I. in *Scot-*  
*land*.

5. K. *Char. I.* 251.

6. K. *Char. II.* 253.

7. At *Present*. 254.

H. On.

# CONTENTS.

## II. On the Part of the Church of Rome.

- |       |   |                                    |      |
|-------|---|------------------------------------|------|
| As to | { | 1. The Bishops and Secular Clergy. | 255. |
|       |   | 2. Particularly in France.         | 256. |
|       |   | 3. The Modern Popish Writers..     | 258. |

## XXII. A PROSPECT. How the Schism, tho' not all Differences, may be Ended.

### I. Of the Protestant Dissenters against Episcopacy.

- |                 |      |
|-----------------|------|
| 1. In Scotland. | 277. |
| 2. In England.  | 278. |

### II. Of the Roman Catholicks in England.

### III. Of the Gallican Church.

### IV. Of the Eastern Churches.

### V. How

## CONTENTS.

- V. How *Greatly* Christian *Kings*  
may Contribute towards this.  
And the *Glory* of that *King* who  
shall first *Begin*. 296.

## PAPERS Referr'd to.

- I. The *Declaration* of the *Gallican*  
*Clergy*, Concerning the *Ecclesia-*  
*stical* Power. *Anno Dom.* 1682.  
298.
- II. INSCRIPTION on the  
*Hospital* at *Ledbury*. 308.
- 

*Erra-*

## ERRATA's.

Page 89. line 5. *read doing.* l. ult. *for to* r. of. p. 99.  
ante penult. r. Apostles. p. 103. l. 7. r. Burn. p.  
153. l. 1. f. a r. as. p. 186. l. 6. r. And.

# C A S E

OF THE

## REGALE.

S I R,

**A** Ccording to your Desire,  
to give you a short and  
clear State of the Case  
concerning the *Regale*, or Power  
of the *State* over the *Church*, of  
which you heard us Discourse last  
Night.

1. It was Agreed on all hands, <sup>The Case</sup>  
That the *State* cannot Deprive <sup>Stated.</sup>  
*Bishops* of their *Episcopal* *Chara-*  
*cter*: But that they Remain *Bi-*  
*shops* still; and their *Ordinations*,  
*Confirmations*, and other *Episco-*  
*pal* Acts are Valid.

B 2. There-



2. Therefore the Question is only, Whether the *State* can *Deprive* them of the *Exercise* of their *Function*, *pro Hic & Nunc*, within their *Dominions*, and Substitute others in their Places?

Against which it was urg'd;

I.  
As to  
Kings in  
the General.

1. That to Stop the *Execution* of a *Commission*, is, to Render it *Ineffectual*. For what signifies a *Commission*, that cannot be *Executed*?

2. That no *Authority* less than that which gives any *Commission* can Stop the *Execution* of it.

3. That therefore the same *Authority* which can Stop the *Execution* of any *Commission*, may likewise *Vacate* it: As *Episcopacy* is *Vacated* by the *State* in *Scotland*.

4. That all *States* have *Equal* Authority within their own *Dominions*: And by this Rule, the *Apostolical Commission* may not only be *Suspended*, but *Superseded* all the World over.

5. That



5. That the *Apostolical Commission*, *Matth.* xxviii. 19. did reach to *All Nations*, therefore that no *Nation* is Excepted.

6. That all the *States* in the World did for 300 Years together forbid the *Execution* of the *Apostolical Commission*; And, as much as in them lay, did *Vacate* it. Which if they had Power from God to do, then it was *Vacated*. And *Christianity* must have Perish'd in its Birth; Or have been all that Time an Unjustifiable *Rebellion*.

7. That ther is a *Spiritual Relation*, or *Marriage*, Instituted by *Christ*, betwixt the *Bishop* and his *Subjects*; That, as *St. Ignatius* Speaks, the *Bishop* does Represent the Person of *Christ* to Us, and does His *Vices gerere*, is His *Deputy* or *Vicar*, and the *Principle* of *Unity* in the *Church* which he Governs. That who keep Outward Communion with their Bi-

*shop*, do thereby Partake of the Inward Communion with *Christ* the *Head*. That who unjustly Break off from the Outward Communion of their *Bishop*, do thereby Forfeit the Inward Communion with *Christ*. That Nothing ought to be done in the *Church*, nor *Marriages* made, without the *Bishop's* Consent. That even *Prayers* and *Sacraments* out of the Communion of the *Bishop*, are ( like the *Offerings* of *Korah* ) Rebellion against the Lord.

is That this *Relation*, this *Marriage* of the *Bishop* to his *Subjects*, so deeply Founded by *Christ* himself; whom *Christ* does Impower, as His *Ambassador*, to *Marry* the *Church*, in His Stead, and in His *Name*; Promising to *Ratifie* and *Consummate* it, in His own *Person*, for Ever in *Heaven*, where the *Eternal Marriage-Feast* will be Celebrated: That this *Marriage*

riage to our *Bishop*, whereby we are, by *Proxy*, Married to *Christ*, cannot be *Dissolv'd*, nor we *Divorced* from him, and *Marry'd* to Another *Bishop*, by any other Means, than those which *Christ* has Appointed; Otherwise, the *Marriage* still Remains: And a Second *Bishop* is a Second *Husband*, that is, an *Adulterer*, while the *First Husband* still lives, and is not *Divorced* for a just Cause, and by an *Authority* that is *Competent*.

That if the *Authority* of *Secular Princes* be *Competent* for this, then may they *Divorce* all the *Churches* in the World from their *Bishops*: And either give them no more *Bishops*; Or set over them the Basest of Men for their *Bishops*. Then is it in the Power of *Infidel-Kings*, to Appoint *Proxies* for *Christ*, and Oblige Him to *Consummate* the *Marriage* they have Made for Him, by such

*Proxies* whom they please to Name.

II.  
As to  
*Christian*  
*Kings.*

This turn'd the Question to the *Authority of Christian Princes*: Whether they had not more *Authority* over the *Church*, than *Kings* that were *Infidels*? And to this it was said :

1. That the Right of the *Crown* does not alter for the Qualifications of those who wear it : And that *Dominion* is not founded in *Grace*. That therefore, if *Christian Kings* Claim *Authority* over the *Church*, as a Right Inherent in the *Crown*, they must allow it to all who have a *Right* to the *Crown*. And if they hold it not as a Right of their *Crowns*, then they must shew how otherwise they came by it : And as they Got it, they may Lose it.

2. The *Church* has suffer'd more under *Constantius*, and other *Arian* and *Heretical Kings*, than even from *Heathens*. And it is in the

the Power of an *Arian*, a *Socinian*,  
*Popish*, or *Presbyterian* King, to  
 Corrupt the *Doctrine* of the  
*Church*, more than a *King* who  
 is a *Profess'd Heathen*, and open  
*Persecutor*: Besides the Case of  
*Lewd*, *Atheistical*, and *Debauch'd*  
*Princes*, who will Prefer *Bishops*  
 of their own *Kidney*; and put it  
 in the Power of their *Whores* and  
*Panders* to sell *Bishopricks*. And  
 during the *Minority* of *Kings*, the  
*Election* of *Bishops*, and other  
 Affairs of the *Church*, must be  
 left in the Hands of their *Governors*  
 and *Courtiers*: Which is,  
 to Render it wholly *Precarious*,  
 and most *Contemptible*.

Then it was said, That *Kings* hold not their *Right* over the *Church*, *jure Corona*, because then *Infidel*, and all other sort of *Kings* must have it: But that upon the Conversion of *Kings* and *States* to *Christianity*, ther was a *Compromise* made betwixt them and the

III.

Of the  
 Incorpora-  
 tion of the  
*Church*  
 with the  
*State*.

*Church*, and the *Church* being *Incorporated* into the *State*, made such and such *Concessions* to the *State*, in Lieu of the *Protection* of the *State*, and other *Honours* and *Advantages* receiv'd from them. To this it was Answer'd :

1. That no such *Comprimise* does Appear; Nor is ther any *Record* Extant of it, or any *Authenticall Instrument* or *Deed* of *Conveyance* to be found.

2. That *Kings* claim not by it, but do utterly Disown it: And stand upon it, as the *Right* of their *Crowns*; And to have been Given them by *God*, and Attested in *Holy Scripture*; as you may see in 37 *Hen.* 8, c. 17. and several other *Statutes*. And they make it consequently the *Right* of All *Princes*; and to have been *Always* so. But if it was by *Comprimise*, then it was not *Always* so: And some *Kings* would have *More*, and some *Less* Power in  
Ecclesi.

*Ecclesiastical Matters.* For we cannot suppose the SAME *Comprimise* to have been Made with All *Kings*, and in All *Countries*.

And those *Acts* of *Parliament* which Establish the *Regale*, or Power of the *State* over the *Church*, in *England*, do it by way of *Recognition*, and *Restoring* the *Antient Right* of the *Crown* in *Ecclesiastical Matters*, and over *Ecclesiastical Persons*.

What that *Power* is, we shall see by and by. But whatever it is, *Kings* do not Claim it by way of *Comprimise*, or *Grant* from the *Church*.

3. That such *Grant*, if Made, would be *Void*; because it is a *Maxim*, as well in *Law*, as *Reason*, that no *Trust* can be *Transferr'd*; especially such a *Trust* as *Christ* Committed to His *Church*, in which the *Souls* of Men are concern'd. And the *Church* is Answerable for the *Discharge* of

But this



this *Trust*. And if no *Executor*, or other *Trustee* whatsoever can *Delegate* the *Trust* Committed to them, in *Temporals*; much less can the *Church* in *Spirituals*.

That the Power of a *Nurse* is Limited. She cannot send the *Child* into other *Countries*, or give it to any other *Nurse*, without Consent of the *Parent*. That therefore the *Bishops*, whom *Christ* has Comanded to *Feed His Flock*, cannot Commit this *Charge* to any other. No man would Allow it to a *Keeper* of his *Sheep*. Much less can the *Pastors* of *CHRIST's Sheep* have any such Power.

4. That the *Church* in *England* and other Places, has been much *Reduc'd* in *Honour*, *Wealth*, and *Power* from what She formerly Enjoy'd. Therefore, that if for these She gave up her Power to the *State*, the *Bargain* is Broke. Since *Covenants* must be kept on both



Both sides, else neither side is Obliged.

5. That the *Church* upon Earth is Describ'd in the *Scripture*, as *Militant*, as a *City* Besieg'd: *Kings* have been the *Besiegers*, and may be again. And to Raise the *Siege*, we suppose one of the *Articles* to be, That *Kings* shall ever thereafter have the *Nomination* of the *Bishops*, the *Governors* of the *City*, and *Placing* of the *Guards*. This is a total Giving up of the *City*, and a Betraying of their *Trust* in the *Bishops*, whom *Christ* left the *Governors*.

That the Unreasonableness of this will Appear, if we put the Case *à Contra*, (which is the truest Way to Judge,) and suppose, That the *Church* requir'd it, as an *Article*, lest the *State* might Prejudice the *Church*, that the *Church* should have the Power of *Nomination* and *Deposing* of *Kings*. That no *Parliament* should Meet,

or Transact any thing relating to the *Civil* Government of the Nation, without *License* obtained from the *Bishops*; Nor *Enact* any thing, but in the *Bishops* Name, and by their *Authority*.

Either of these Cases is not a *Comprimise*, or an *Incorporation*; but a *Dissolution* of the one Power, and Giving it up to the other.

For that as the *Well-being* of any *Society* does Consist mainly in the *Governors* of the *Society*, because they have the greatest Power to do Good or Hurt: And therefore, where the *Choice* of the *Governors* of one *Society* is in the Hands of another *Society*, that *Society* must be *Dependent* and *Subject* to the other. So, if the Power of one *Society* extend likewise to the Making of *Laws* for another *Society* (as if the *Church* cou'd make *Laws* for the *State*, in *Temporals*; or the *State* make *Laws* binding the *Church*, relating

relating to *Spirituals* ) then is that *Society* entirely *subject* to the other.

But whereas no *Society* can subsist without *Meeting* and *Consulting* of their Affairs, and giving *Orders*, as Occasion shall Require: If one *Society* cannot *Meet* or *Convene* together, without the Leave and License of the other *Society*; nor *Treat* or *Enact* any thing relating to their own *Society*, without the *Leave* and *Authority* of the other; then is that *Society*, in a manner, *Dissolv'd*, and subsists *Precariously* upon the mere *Will* and *Pleasure* of the other.

This is a Degree of *Subjection* to which the *Romans* did not Reduce the *Church* of the *Jews*, when they had entirely *Conquer'd* them; for their *High Priests* and *Elders*, their *Council* or *Sanhedrin*, Met whenever they Pleas'd; as we find frequently in the *Gospels*, and *Acts* of the *Apostles*.  
Then

IV. Then the Discourse turn'd to  
 Obj. Of Im- the Common Objection of *Impe-*  
 perium in *rium in Imperio*, That a Church  
*Imperio.* Independent of the State, wou'd  
 be Setting up one Government  
 within another; and so breed no-  
 thing but *Confusion*. And the  
 Contrasts betwixt *Popes* and *Em-*  
*perors*, betwixt the *Popish Clergy*  
 and the *Kings of England*, as well  
 as of other Countries, were large-  
 ly insisted on. To all which it  
 was Answer'd:

1. That the *Sacred* and the *Ci-*  
*vil* Powers were like two Paral-  
 lel Lines, which cou'd never *Meet*,  
 or *Interfere*; for these two *Au-*  
*thorities* lie in two Distinct *Chan-*  
*nels*. As for Instance, in the Case  
 of *Murther*, or any other *Crime*,  
 the *Criminal* may be *Excommunica-*  
*ted* by the Church, and *Absolv'd*  
 upon his *Repentance*, and Satis-  
 faction made to the Church. But  
 this hinders Nothing the Pro-  
 ceedings of the *Civil Courts*,  
 which

which Respect the *Temporal Punishment* upon *Body* or *Goods*. Thus the same *Criminal* may be *Absolv'd* by the *Church*, and *Condemn'd* by the *State*; *Absolv'd* or *Pardon'd* by the *State*, yet *Censur'd* by the *Church*. So that Each Act is *Independently* upon the Other, without any *Confusion*, or *Interfering*. But,

2. That the *Confusion* arises, when the one will put their *Sickle* into the other's *Harvest*: when the *Civil Power* will take upon them to *Controll* or *Give Laws* to the *Church*, in the Exercise of Her *Spiritual Authority*; or the *Church* do the like to the *State*, in their *Temporal Authority*.

That all the *Contests* and *Wars* betwixt *Popes* and *Emperors* were upon this Foot: The *Emperors* Claim'd the *Investiture* of *Bishops*; and the *Popes*, to be even with them, Assum'd the Power of *Deposing* the *Emperors* from their *Temporal Authority*. Here was  
Wrong.

*Wrong* on both Sides : And what cou'd follow but *Confusion*? The *Sacred* and the *Civil* Powers were let in upon one another ; and then ther cou'd be no Issue, but the one to *Subdue* and *Conquer* the other.

That the same was to be said, as to the Contests betwixt the *Bishops* in the *Popish* Times, and their own Natural *Kings* ; For these *Bishops* Asserted the Power of the *Pope* over the *King*, even in *Temporals* ; and by the *Pope's* Command, refus'd to Pay *Taxes*, or Contribute towards the Support of the *Government*. Which was, indeed, Setting up *Imperium in Imperio*, a Dissolving of their *Allegiance*, and Owning a Superior *Sovereign* to their *King*, in his own Dominions, and that in *Temporals*.

That our Blessed *Saviour*, in His All-wise Providence, foreseeing the Consequences on both sides ;



sides; as He set up his *Church*, Independent of all the Powers upon the Earth, so He gave her no *Authority* that cou'd possibly *Interfere* with the *Civil* Powers. He Alter'd Nothing of the *Civil* Powers, but left them as He found them. He gave to *Cesar*, all that was *Cesar's*: But the Things of *God*, and the *Administration* of the *Spiritual Kingdom* of Heaven, upon Earth, that He left in the Hands of His *Church*; and Accountable to None but Himself. That as it is *Rebellion* and *Usurpation* in the *Church*, to Extend her *Commission* to *Civil* Power; so is it the Highest *Sacrilege* and *Rebellion* against *Christ*, for the *Civil* Power to Extend their *Commission* into the *Spiritual Kingdom*, and *Usurp* upon the *Sacred Office*: It is Confounding of *Heaven* and *Earth*. These agree best at the Distance God has Plac'd them. To bring them together, wou'd

be



be a New *Chaos*, and *Contradiction* Irreconcilable. Such is the Attempt of Blending the *Sacred* and the *Civil* Powers together: While each Move in their own *Sphere*, there is *Concord* and *Harmony*.

And each may and ought to Assist the other, without *Incroaching* upon one another's Province. The *State* may *Protect* and *Honour* the *Church*, without Invading any Part of her *Office*: As the *Church* ought to Enforce *Obedience* to the *Civil Magistrate*, in all *Lawful* Things, without Assuming any *Temporal* Power over him. This is the *Concordat* and *Agreement* betwixt the *Church* and the *State*, upon what we call their *Incorporation*: And ther is no other *Incorporation* but this. It is not the Giving up their *Powers* to one another: That wou'd be *Confusion*, and an Eternal Seed of *Debate*, and *Jealousie* of each other. The best way to main-



maintain and keep up the *Agreement*, is, to Preserve their *POW-ERS Distinct*, and *Independent* of each other.

Then it was said, That *Bishops* being made *Lords of Parliament*, of the *Council*, &c. it was but Reasonable for the Security of the *State*, that the *King* shou'd have the Choice of them.

*Ans.* That it was very Reasonable in those Cases, the *King* shou'd have full *Security* as to their *Loyalty*: And not only for them, but for all who were to be Admitted into any *Offices* or *Degrees* of the *Church*: That such *Tests* shou'd be put to them, as are Requir'd from all other his *Majesty's* Subjects, for the *Security* of the *Government*: And that they shou'd Renounce all *Civil* Power in the *Church*, to *Coerce* or *Limit* by the Power of the *Sword*, the *Authority* of the *Civil Magistrate*, in any Exercise of his *Authority*, tho' it were in  
Sacred.

*Sacred Things*, or over *Sacred Persons*; or tho' Exercis'd *Unjustly*.

But that this ought not to Extend the *Regale* to the Choice of the *Persons*, because that is an Encroachment upon the *Divine Commission* Granted by *CHRIST* to His *Church*. And do's carry along with it all the Consequences of *Erastianism*.

That as *Kings* do Promise to *Protect* and *Defend* the *Church*: So do's the *Church*, to *Support* and *Defend* the *Crown*: Yet she has no Title from hence to have the Choice of the *King* in Her hands, on Pretence of *Security* to the *Church*, tho' her *Bishops* set the *Crown* upon his *Head*. As little Reason is ther for the *King* to have the *Nomination* of the *Bishops* of the *Church*, on Prerence of *Security* to the *State*.

That ther is more Pretence on the *Churches* side; because the *King*, at his *Coronation*, Surrenders

Per-  
ustly.  
Ex-  
ce of  
s an  
vine  
IST  
y a-  
ces  
to  
ch:-  
nd  
as  
he  
ls,  
ne  
ne  
e  
o  
-  
e

ders his *Crown, Scepter, and Sword* upon the *Altar*, and Reciev's them thence again by the hands of the *Bishops*, as the *Ministers of Christ*, and Representing His Person; from whom all *Christian Kings* do Derive their *Authority*, as their *King and God*: And Swear, upon thus Accepting their *Crowns* from the Hands of His Authoriz'd *Ambassadors*, to Maintain and Defend His *Church*, in All her *Liberties and Freedom*.

That the *State* has the same Returns from the *Lords Spiritual*, in *Council, Parliament, &c.* for their *Honours and Estates*, as from the *Temporal Lords*. Besides the *Spiritual Advantages* the *State* receiv's from the *Church*, which are Infinitely Greater than All that the *Church* can receive from the *State*.

That in all *Ages and Religions*, those who serv'd at the *Altar* were Reckon'd a *Distinct*, and the Chief of the *Estates of the Nation*.

That if *Christian Kings* intend  
to

to do *Honour* to the *Commission* of *Christ*, they shou'd do it *Freely*, without *Entroaching* upon any Part of it: For that is to *Dis-honour* it, and *Subject* it to their *Commission*; And thereby to *weaken* the *Security* of their own *Government*.

V. For we find by Experience, *Prejudice* that the *State*, particularly in *England*, have been out in their *to the State* *Politicks*, in Reducing the *Church* *in the Dependence of* to so low an Ebb of *Credit* and *Authority* with the *People*: For we have seen that *Laws* and *Constitutions* have prov'd too Weak to *Restrain* the *Unruly Passions* and *Ambition* of *Designing Men*. The *State* have no *Security* so Great as the *Principles* of the *People*, when they are Taught to *Obey* for *Conscience* sake, and to Believe that *Rebellion* is a *Damning Sin*: Which the *Church* cannot *Inculcate* into them farther than her *Credit* reaches with them.

on of them. And when they see *Bishops* made by the *Court*, they are apt to Imagine that they speak to them the *Court-Language*; and lay no farther Stress upon it, than the *Charge* of a *Judge* at an *Affizes*, who has Receiv'd his *Instructions* before-hand from the *Court*. And, by this Means, the *State* has Lost the Greatest *Security* of their *Government*.

Besides, That this does Insensibly draw Men into a *Dis-esteem* and *Suspicion* of *Religion* in the General; whose *Foundation* they cannot think to be *Divine*, while they see the *Church* Deposable by the *State*. Hence they are Inclind, and easily Impos'd upon by *Deists* and *Atheists*, to Resolve all into *Priest-Craft*, Manag'd by a Superiour *State-Craft*. This Looses all Bonds *Sacred* and *Civil*; Dissolves all *Relations*, as well *Natural* as *Political*; and Gives full Reins to all *Lewdness*,  
Immora-

*Immoralities, Rebellion, and whatever Wickedness, where ther is Prospect of Success, or that can be Acted Impunè.*

That the *State* can never find their *Security* in such a Frame of Things. That if *Religion* were a *State-Craft*, it were not such, unless they can make the People Believe it not to be so: Which they cannot do, while they see what is call'd the *Sacred Power*, without any *Power*, even *Ecclesiastical*, but what is *Dependent* upon the *State*. That the *Heathen Governments* understood this so well, as to Preserve their *Religion* most *Sacred*, and the *Priests* Inviolable, and *Superiour* to all others, in what Related to their *Function*. That *God Himself* did so Ordain it among the *Jews*. That it were a Greater *Security* to the *State*, to have a *False Religion*, so it were Believ'd by the *People*, than to have no *Religion* at



at all. That Nothing can be Believ'd to be *Religion* by any People, but what they think to be *Divine*, that is, Sent immediately from *God*: And they can think Nothing to be so, that is in the Power of *Man* to *Alter*, or *Transverse*.

Then it was Urg'd, That the *Erastian* Principle has had two Visible Effects in *England*: That it had turn'd the *Gentry*, *Deists*; and the *Common People*, *Dissenters*: For the *Dissenters*, One and All, from *Presbyter* down to *Muggleton*, Pretend to *Divine* Commission, *Independent* of all the *Powers* upon the *Earth*: Therefore the *People* run to them; and look upon the *Church of England*, as a *Parliamentary Religion*, and *Establishment* of the *State*. And the *Deists*, when they find themselves in *Committees* of *Religion*, can never think that there is any thing *Divine* in that which

C

they

they see Stand and Fall by their  
*Vote.*

VI. OF *Kings be-  
ing Nurs-  
ing Fathers  
to the  
Church.* After this we turn'd to *Obje-  
ctions from Scripture* : That Text,  
*Isai. xlix. 23.* was Insisted upon,  
*Kings shall be thy Nursing-Fathers:*  
Thence it was Argu'd, That *Kings*  
have a *Fatherly Authority* over the  
*Church.* But that soon Vanish'd,  
when the whole *Verse* was Read  
out ; *Kings shall be thy Nursing Fa-  
thers, and Queens thy Nursing-Mo-  
thers : They shall Bow down to thee  
with their Face toward the Earth, and  
Lick up the Dust of thy Feet.* Hence  
it Appear'd, That the Office here  
Ascrib'd to *Kings* and *Queens*, was  
an Office of *Servitude*, and not of  
*Authority* : And that the Mistake  
arose only from the Word *Father*,  
their being call'd *Nursing-Fathers*,  
which is the same as *Foster-Fa-  
ther* ; that is, a *Nurse's Husband* ;  
whose Office is, to Carry the  
Child in his Arms, or on his  
Shoulders, when ther is Occasion



to Travel, &c. Which is Express'd in the Words immediately before this Text ; *They shall bring thy Sons in their Arms, and thy Daughters shall be carry'd upon their Shoulders : And Kings shall be thy Nursing-Fathers, &c.* Our Margin reads it, *Nourishers* ; and the *Latin* renders it, *Nutritii* : For neither in the *Original*, or any one *Translation*, is there such a Word as *Father* ; only this Old *English* Word of *Nursing-Father* stands in our *Translation*, which yet it Explains upon the *Margin*. But the *Prophet* repeats the same again, in other Words, *Chap. lx. 16.* which fully Explain his Meaning ; where speaking of the future Glories of the *Church*, he says, *Thou shalt suck the Milk of the Gentiles, and shalt suck the Breast of KINGS.* And to shew that this was not an Office of *Authority*, but of *Service*, he says, *Verse 10. The Sons of Strangers shall*

C 2

*shall Build up thy Walls, and their KINGS shall MINISTER unto thee. Therefore thy Gates shall be open-continually, they shall not be shut Day nor Night, that Men may bring unto thee the Forces of the Gentiles, and that their KINGS may be brought: For the Nation and Kingdom that will not SERVE thee, shall Perish; yea, those Nations shall be Utterly Wasted.*

Then it was said, That these Texts were Spoken of *Christ*, and not of the Church.

But this Appear'd very Absurd, when, according to that Interpretation of them which favours the Regale, we must Make KINGS Nursing-Fathers to *CHRIST*, and give them a Fatherly Authority over *CHRIST*.

And suppose that *CHRIST* wanted such a Glorious Revolution of the Church as was there fore-told, to Confirm him that there was a God, and an All-Governing

verning Providence; for this is the Conclusion of the *Verse*, *Isa. xlix. 23. Kings shall be thy Nursing-Fathers, and Queens thy Nursing-Mothers. They shall Bow down to thee with their Face toward the Earth, and Lick up the Dust of thy Feet. And thou shalt know that I am the Lord; for they shall not be Ashamed that Wait for Me.*

Besides that from *Vers. 13.* to the End of this Chapter, All is Spoken of *Zion*, of the *Lord's People*, as it is Express'd, *Verse 13, 14.* and Concludes; *Vers. 26.* thus; *And all Flesh shall know that I the Lord am thy Saviour, and thy Redeemer; the Mighty One of Jacob.* CHRIST is the Saviour and Redeemer of *Jacob*; which is, His Church. But if this were Spoken of *Christ*, then it makes *Christ* to be the Redeemed, and not the Redeemer.

Again, *Vers. 16.* it is said, *Thy Walls are continually before Me.*

And, *Vers. 19. Thy Waste and Desolate Places, and the Land of thy Destruction, &c.* Now, what *Walls* has *Christ*, but those of His *Church*? What other *Waste and Desolate Places*? Is He a *Captive*, and *Removing to and fro*? As it is Express'd, *Vers. 21. Then shalt thou say in thine Heart, who hath Begotten me these, seeing I have lost my Children and am Desolat, a Captive, and Removing to and fro? And who hath brought up these? Behold I was left alone; these, where had they been?* This was spoke of the flowing in of the *Gentiles* to the *Church*, as it is Express'd in the next Ver. *I will lift up my hand to the GENTILES. And KINGS shall be thy Nursing-Fathers, &c.* as before Quoted. This was to Answer the Great *Astonishment* of the *Church*, for the New and Un-expected Access of so Many *Children*, after those of *Israel* had been carry'd *Captive*, and

and, *Destroy'd.* But did not Christ know this? Did not He know these, where had they been? Did he say, *Who hath Begotten me these?* Or are these the Words of His Spouse the Church?

And in the Parallel Place which was Quoted out of Chap. lx. this is made yet Clearer, where speaking of the Access of the Gentiles to the Church, it is said *Vers. 10. &c. The Sons of Strangers shall build up thy Walls, and their Kings shall Minister unto thee. That Men may bring unto thee the Forces of the Gentiles, and that their Kings may be brought. For the Nation and Kingdom that will not serve thee shall Perish: yea those Nations shall be utterly wasted. The Sons also of them that Afflicted thee, shall come Bending unto thee; And all they that Despised thee, shall Bow themselves down at the Soles of thy Feet; And they shall call thee, The City of the*

Lord; The Zion of the Holy One  
 of Israel. Thou shalt also suck the  
 Milk of the Gentiles, and shall  
 suck the Breast of Kings; And  
 thou shalt know that I the Lord  
 am thy Saviour and thy Redeemer,  
 the Mighty One of Jacob. For  
 Brass I will bring Gold, and for  
 Iron I will bring Silver, and for  
 Wood Brass, and for Stones Iron:  
 I will also make thy Officers,  
 Peace, and thine Exactors, Right-  
 teousness. Or, as the LXX Renders  
 it, and St. Clem. Rom. ( Ep. ad  
 Corinth. N. 42. ) and others of  
 the Primitive Fathers Quoted it  
 ( following herein the Example  
 of Christ and the Apostles, who  
 generally Quoted the Old Testa-  
 ment according to the Translation  
 of the LXX. ) I will give thee thy  
 Princes in Peace, and thy Bishops  
 in Righteousness. The Bishops  
 were to be the Princes of the  
 Church. But not of CHRIST, as  
 this forc'd Interpretation for the  
 Regale

Regale wou'd turn all these *Texts*, in Favour of *KINGS*. Who must, by these *Texts* brought in their Defence, either become *Sons* and *Servants* to the *Church*; or otherwise set Themselves up as *Fathers* and *Kings* over *CHRIST*! Unless they can make us believe, That by *Zion*, and the *City of the Lord*, not the *Church*, but *Christ* is meant. For what is said in these *Texts*, themselves do say is Spoken of *Zion*, &c.

Add to this, That the *Contents* of both these *Chapters* do Apply them to the *Church*, and not to *Christ*. Which shews what the Sense of our *Church* is of these *Texts*.

Then *David's* Ordering the *Courses* of the *Priests* and *Levites*, and *Solomon's* thrusting out *Abiathar* were Objected. To this it was said,

VII.  
Of *David's* Ordering the *Courses* of the *Priests* and *Levites*, &c.

C 5. 1. That



1. That *David* and *Solomon* were *Extra-ordinarily Inspired Men*, the One a *Prophet*, the other a *Preacher*. And that what they did, by an *Extra-ordinary Commission* from *God*, is not to be brought in *Precedent* for the *Ordinary Power* of *Kings*. Otherwise that *Kings* may take upon them to *Preach*, to *Consecrat CHURCHES*, because *Solomon* did *Consecrat* the *TEMPLE*, and calls Himself a *Preacher*. And to *Consecrat BISHOPS*, because *Moses* *Consecrated Aaron* : Nay, to Write *SCRIPTURE* for Us, because all these did so.

2. That *David* and *Solomon* were as *Extra-ordinarily Raised* up by *God*, and by Him *Impower'd*, and particularly *Instructed*, to Build the *Temple*, and Institute a New *Temple-Service* and *Oeconomy*, as *Moses* was to Make the *Tabernacle*, and Institute the *Tabernacle-Service*. And that as *Moses* was *Commanded* to make every



every thing of the *Tabernacle*, after the *Pattern* that was shew'd to him in the *Mount*. *Exod. xxv. 40.* So was every thing of the *Temple*, even to the *Weight* of a *Flesh-hook*, given to *David*, as you may see, *1 Chron. xxviii.* from *Ver. ii.* And that in *Writing*, *Ver. 19.* *All this, said David, the Lord made me understand in Writing, by His hand upon me, even all the works of this Pattern.* Or, as it is better render'd in the *Vul. Lat.* nearer to the *Original*, and other *Translations*, *All these things (said David) came to me Written with the Hand of the Lord, that I might understand all the works of this Pattern.* And the *LXX* says, That *David* gave all this to *Solomon*, written with the *Hand of the Lord.* So that this bears the same Authority as the *Decalogue*, which was wrote with the finger of *God* upon the *Mount*. And this was not only as to the *Temple*

*Temple* it self, and all the *Utenfils* of it; but likewise as to the *Service* and *Oeconomy*, then new made of the *Priests*, and their *Ministration*, as it is Written *ver.* 13. *Also for the Courses of the Priests and the Levits, and for all the Work of the Service of the House of the Lord.* And these things were not only given to *David* himself, *By the Spirit*, as it is said *ver.* 12. But they were likewise Commanded by *Gad*, and *Nathan*, as it is written *2 Chr.* xxix. 25. *And he (Hezekiah) set the Levits in the House of the Lord with Cymbals, with Psalteries, and with Harps, according to the Commandment of David, and of Gad the King's Seer, and Nathan the Prophet: for so was the Commandment of the Lord by his Prophets.* Therefore these things cannot be brought in Precedent for the Ordinary Power of *Kings.* *Hezekiah* here Disowns it.

it, and shews by what *Authority* he did it, for so was the *Commandment of the Lord, by His Prophets*. And this needed not, if *Hezekiah* cou'd have done it, *jure Regio*, by his own *Power*, as *King*.

If *Kings* had had this *Power*, then had not the Great and Victorious *Uzziah*, been Smitten with *Leprosie* to the Day of his Death; and *Saul* Dethron'd by God, for Invading the *Priest's* Office. Then had not *Jeroboam*, and his House been Cursed, with so Severe a *Curse*, even to cut it off, and Destroy it from off the face of the *Earth*, for Depriving the *Priests of Levi*, and setting up new *Priests* of his own Choosing. 2 *Chr.* xiii. 9. And yet he had as Great Reason to do it, as *State* Considerations cou'd afford. For these *Priests of Levi*, not only joyn'd with *Rehoboam* against him, and forsook their Possession in his Kingdom, and came

came themselves to *Jerusalem*, to strengthen the hands of *Rehoboam*, but they brought over with them as many as they cou'd from *Jeroboam*, as it is told, 2 Chr. xi. 13. to ver. 18.

VIII.  
of Solo-  
mon and  
Abiathar.

Then it was Desir'd that something more particularly shou'd be spoken concerning the Deprivation of *Abiathar* by *Solomon*.

1. And you remember it was Deny'd that *Solomon* did Deprive him. And this was call'd a *Vulgar Error*. Then the Sentence which *Solomon* past upon *Abiathar* was Read, 1 Kin. 2. 26. And unto *Abiathar* the Priest, said the King, Get thee to *Anathoth*, unto thine own fields, for thou art *Worthy of Death*: but I will not at this time, put thee to Death, because thou barest the *Ark of the Lord God* before *David my Father*, and because thou hast been Afflicted,

*Afflicted, in all wherein my Father was Afflicted.* This was the Sentence. Solomon here was giving Judgment upon the several Rebels who had Conspir'd against him. And he past Sentence of Death against *Adoniah, Joab, &c.* But this was the Sentence of *Abiathar*, which was Totally a Civil, and not any Ecclesiastical Sentence. It was Banishment from *Jerusalem* to *Anathoth*. It was a Reprieve as to his Life, which he had Forfeited by his Treason, but not a full Pardon. I will not, At this time, put thee to Death. He kept him upon his Good-Behaviour.

It was like the Sentence he past upon *Shimei*, at the same time, of Confinement to *Jerusalem*, the Breach of which afterwards cost him his Life.

But it was Urg'd *é contra*, That this was an Ecclesiastical Sentence of Deprivation: Because it is said,

said, as a Consequence of this Sentence, *Ver. 27.* So Solomon thrust out *Abiathar* from being Priest unto the Lord. How was that? Because the Proper Office of the Priesthood was Limited to the Temple at *Jerusalem*, and cou'd not be Perform'd any where else. And so *Abiathar's* Banishment from *Jerusalem*, was a Consequential hindering of him from the Execution of his Office, during that time: But it was no *Deprivation*: And if the King pleas'd to Relax his Sentence of Banishment; ther was no In-Capacity upon *Abiathar* of Exercising his Office as before. For after this Sentence, he was still Reckon'd Priest, as before. 1 *Kin. iv: 4.* *Zadok and Abiathar were the Priests.* This was in the Account of the Chief Officers in Church and State, in *Solomon's* Reign.

It was said, That if this Text be understood to Imply a *Deprivation*,

vation, it will also Prove a *Degradation*, because it is said, *He thrust out Abiathar from being Priest*. And then it will Prove too Much. Because our *Kings* do not Pretend to such a Power as to Degrade *Bishops* from their Character. And therefor they will be forc'd to Solve this *Text*, by *Solomon's* having an *Extraordinary Commission* to do this; seeing they Pretend not to Succeed him in such a Power, which they grant to Exceed theirs.

Then it was Desir'd that something shou'd be said to Explain Chap. 2. 35. *Zadok the Priest did the King put in the room of Abiathar*? Answ. *Abiathar* was Chief or *Higb-Priest* of the *Second Order of Priests*, which was the *Eight Families* of the House of *Ithamar*, the *Second Son* of *Aaron*, from whom *Abiathar* Descended. And *Zadok*, as the Chief or *Supreme Metropolitan*,  
was



was over the *Sixteen Families* of  
 the House of *Eleazar* the *Eldest*  
 Son of *Aaron*, from whom he  
 Descended. You may see the Dis-  
 tribution, 1 *Chr.* xxiv. Therefore  
*Zadok* is all along, even in *Da-*  
*vid's* time, put before *Abiathar*,  
 wherever they are Nam'd toge-  
 ther And the Succession of the  
*High Priesthood* κατ' ἐξοχὴν, Or  
 Properly so call'd, was Reckon'd  
 only in the Sons of *Eleazar*, as  
 you may see, 1 *Chr.* vi. to ver. 15.  
 and ver. 50. to 54. And *Ezra* vii.  
 to ver. 6. where none of the Fa-  
 mily of *Ithamar* are Reckon'd.  
 Neither *Eli*, nor *Ahitub*, nor *A-*  
*bimelech*, nor *Abiathar*, but *Za-*  
*dok* is. And *Zadok*, and not  
*Abiathar*, was Prince or Ruler of  
 the *Aaronites*, 1 *Chr.* xxvii. 17.  
 where the *Princes* of the 12  
*Tribes* are Reckon'd up in *Da-*  
*vid's* Time. And *Zadok* only,  
 and not *Abiathar*, was Anointed  
 with *Solomon*, in the Life-time of  
 King

K. David. 1 Chr. xxix. 22. to be Priest; that is, the Chief, or Supreme H. Priest. Or as Josephus says, ( *Antiq.* l. vii. c. xi. ) *High Priest of All the People*. As the *Arch-bishop* of *Canterbury* is call'd *Primat* of *All England*. But when *Abiathar* was Banish'd, and therefor cou'd not Administer his *High Priesthood* over the *Second Order* of the *Eight Families* of the *House of Ithamar*, they were all put under the Charge of *Zadok*. And thus the putting *Zadok* in the Room of *Abiathar*, was not Advancing *Zadok* above *Abiathar*, for so he was always; but as if the *Primat* of *Canterbury* had the Rule and Government given him over the Province of *York*, during an *In-Capacity* of the *Primat* of *York*: Which *In-capacity* arising from a *Civil Sentence*, as of *Imprisonment* or *Banishment* ( for such, and no other was the *Sentence* of *Solomon* against

against *Abiathar*) it was no *Deprivation*, but he Remain'd notwithstanding still *Primat* of *Yerusalem* or *second Metropolitan*, as *Abiathar* was still Reckon'd the *second Priest* after *Zadok*, in the Court of *Solomon*, notwithstanding of that Sentence of *Banishment* pass'd against him.

Who was made *second Priest*, or *High-Priest* of the *second Order* after the *Death* of *Abiathar*, or if he was Restor'd, by being Releas'd from his *Banishment*, do's not Appear, nor is it Material to our present Purpose. But this we find, That ther were Two such *Priests* from the time of *Aaron*. Numb. iii. 4. 1 Chr. xxiv. 2. And continued to the *Captivity*. 2 Kin. xxv. 18. Jer. Lii. 24. And in our *Saviour's* time. Luk. iii. 2. And that after the New *Establishment* of the *Temple Service* and *Oeconomy*, the Succession of the *High-Priesthood* was Reckon'd

kon'd from *Zadok*, who was the first *High-Priest* of the *Temple*, as formerly it was from *Aaron*. And instead of the *Sons* of *Aaron*, the *Priests* were afterwards call'd the *Sons* of *Zadok*, Ezek. xl. 46. xliii. 19. xliv. 15. xlviii. ii. And instead of the *House* of *Aaron*, it was said, *The House of Zadok*. 2 Chr. xxxi. 10.

As instead of *The House of the Lord*, and *The Temple of the Lord* in *Shiloh*. 1 Sam. i. 3, 7, 9. it was afterwards said, *The House* and *The Temple of the Lord* in *Jerusalem*. This was a *Mighty Revolution* in the *Jewish Church*. And all Expressly Order'd by God Himself. And most Particularly set down in H. *Scripture*.

From the *Jews* first Possession of *Canaan*, the *Temple* was set up in *Shiloh*. Jos. xviii. 1. And there continu'd all the time of the *Judges*, which was about 450 years (*Act*. xiii. 20.) to the days of  
Sam-

*Samuel.* The Tabernacle of *Shiloh* was then called *The Tent which God had Placed among Men.* Psal. lxxviii. 60. Then the *Ark* was taken, *Eli* and his *Sons* slain. And Great Reproach came upon *Israel.* After this the *Ark* Return'd no more to *Shiloh.* But was long in a wandering Condition, being 20 years in the House of *Abinadab.* 1 *Sam.* vii. 1, 2. And remov'd to several other Places. At length *God* himself Pitch'd upon the Place, where He shew'd Himself, by a great Miracle, to *David.* 2 *Chr.* iii. 1. or as the *vulg.* reads it, Which Place *God* shew'd to *David.* It was first *Consecrated* by *David's* being Commanded to Rear an *Altar* there for staying the *Plague* from the *People.* And it was the same place where *Abraham* was Commanded to Sacrifice *Isaac.* Gen. xxii. 2. Which is observ'd by *Josephus.* Antiq. l. vii. c. x. *God* Chose

Chose not only the *Tribe*, but the *Mountain* where He would have His *Temple* Built. Having *Rejected* the *Tribe* and *Tabernacle* where it was Built before. *Psal. Lxxviii* 67, 68. It was not in Mans Power to determin the *Tribe* or the *Place*. No, nor was the least Circumstance, the *Measure* of a *Chamber*, or the *Weight* of a *Fleeth-book* (as before said) left to the Discretion either of *David* or *Solomon*, but All most Minutely set down to them in *Writing*. And as all other things, so the *Person* who shou'd Build the *Temple* was Particularly pitch'd upon by *God* Himself. *David* was *Rejected* for this Work, tho' he had a great Mind to it. And *God* fore-told by Prophecie whom he wou'd have to do it, and Named his *Name* before he was Born. *1 Chr xxii.* 8, 9, 10. So that in all things the *Temple-economy* was wholly *Divine*. And not established by any ordi-

ordinary *Regal* or *Human* Power or Authority.

2. Hence it was Argu'd, That tho' the *Sentence* of *Solomon* against *Abiathar* had been an *Ecclesiastical* Sentence: And that not only of *Deprivation* but *Degradation*, yet it cou'd not be brought in Precedent for the ordinary Power of *Kings*. That it must, in that Case, be Reckon'd as a Part, and a Principal Part of the New *Ordering* of the *Courses* of the *Priests*, which was particularly Com-manded by *God* to *David*. And according to which it is Written that *Solomon* did Execute it, 2 *Chr.* viii. 14. *And he appointed according to the Order of David his Father, the Courses of the Priests to their Service — for so had David the Man of God Commanded.*

3: That if the *Kingly* Power extend to the *Depriving* of *Priests*, and putting others, whom they think fit, in their Room; Then  
Solo-



Then *Solomon* might have put any other whom he pleas'd, and not *Zadok*, in the Room of *Abiathar*. Which I have not yet heard any Adventure to say : For at this Rate, *Solomon*, or any after *King* might have quite overthrown and Alter'd the whole *Temple-Oeconomy*, and made what new *Distribution* of the *Courses* of the *Priests*, he thought fit, And for all the work of the Service of the House of the Lord. For both are joyn'd together, and alike Commanded, 1 Chr. xxviii. 13. And by ver. 21. it appears to be an *Injunction* laid upon *Solomon*, particularly as to the *Courses* of the *Priests*, that even He cou'd not Alter : For this is there put as Part of *David's* Charge to him. And behold the *Courses* of the *Priests* and the *Levits*, are for all the Service of the House of the Lord.

4. That if *Abiathar* or *Eli* before him, of the House of *Ithamar*,

mar, had Usurp'd the Supreme H. Priesthood, from Zadok, and his Predecessors, of the House of Eleazar, as *Josephus* (Antq. l. viii. c. 1 ) seems to suppose, and reckons there five of the Family of Eleazar who had led a privat life, while the High-Priesthood was in the Family of Ithamar, which was during the Succession of four, viz. *Eli, Abitub, Ahimelech, and Abiathar*, And therefor he says, that *Zadok* was the first High-Priest under *David*, he means (I suppose) of the House of Eleazar. Then, if so, *Solomon's* Depriving *Abiathar*, and putting *Zadok* in his Room, was only Restoring the Right Line: And comes within the Ordinary Power of Kings, who are, by their Places, *Custodes Utriusque Tabulae*, Keepers, and Protectors of Both the Tables of the Decalogue, as well of the First, which Respects the Worship of God, as of the Second, that Respects Ju-  
stice

*stice* betwixt Man and Man; that is, in their own *Sphere*, not to take upon them in any Part of the *Sacerdotal Office*, but to *Coerce*, by the *Secular Arm*, the *Intruders* and *Offenders*. Thus a *King* may and ought Justly, by *Force*, Expel an *Intruding Bishop*, and Restore the *Rightful Bishop*.

But it was offer'd as an *Objection* to *Josephus*, That those *five* of the House of *Eleazar*, who, he says, led *Privat Lives* while the *H. Priesthood* was in the House of *Ithamar*, viz. *Bockias* the Son of *Joseph*, *Joathan* the Son of *Bockias*, *Mareoth* the Son *Joathan*, *Aropha* the Son of *Mareoth*, and *Achitob* the Son of *Aropha*, who was Father to *Zadok*, are not the Names of the *H. Priests* which are recorded in their *Genealogies*, 1 *Chr.* vi. and *Ezr.* vii. for *Josephus* makes *Achitob* to be the Son of *Aropha*; who in the *Scripture Genealogy* is call'd *Amariah*: And he calls *Ma-*

*Mareoth* the Son of *Joathan*, but the H. Scripture calls him the Son of *Zerabiah*: He makes *Bockias*, or *Bukki* the Son of *Joseph*, who the H. Scripture says was the Son of *Abishua*. If he means the same Persons, it is hard to suppose so Great variation in their Names, for ther is nothing in the *Scripture Genealogy* like *Joseph*, *Joathan*, or *Aropha*.

And if these were *H. Priests de Jure*, tho' not *de Facto*, as being put out of Possession by the House of *Ithamar*, then either their Names must be put into the *Genealogy* of the *H. Priests*, or else the Names of those of the House of *Ithamar* who fill'd the *Pontifical Chair*, while the others led *Privat Lives*, as *Josephus* says. But, as observ'd before, None of the Line of *Ithamar* are Reckon'd in the *Genealogy*. And therefore, tho' they were *H. Priests* of the *Second Order*, that is, over the House

House of *Ithamar*, yet they were not the *Chief* or *Supreme H. Priests*: Or otherwise, if they *Usurp'd*, it, they were not so *Esteem'd* by *God*, tho' in *Possession*, but the *Succession* was *Reckon'd* by the *Priests* who had the *Right*, tho' turn'd out of *Possession*: And that for *four Generations*, for so many were the *H. Priests* that are *Reckon'd* of the House of *Ithamar*.

*Selden* tells us ( *de succ. in Pontif. l. 1. c. 2.* ) from some *Jewish* Authors, That they did believe the *High Priesthood* was *Translated* from *Phineas* of the House of *Eleazar*, to *Eli*, the first *H. Priest* reckon'd of the House of *Ithamar*, by the *Express Command* of *GOD*, *Ex jussu Numinis*. And he sets down some of the *Rabbies* Reasons for it, as, That *Phineas* and his Family were so much to *Blame* for the *Many Wickednesses* of the *Israelites* under their *Judges*. And particularly, That he being *Consult-*

ed about *Jephthah's Vow*, Refused to Absolve him from it. And therefore that the *Numinis Majestas seu Presentia*, the *Divine Presence*, or *Influence* Departed from him. But this looks like the rest of the *Jewish Fables and Traditions*. For if the *H. Priesthood* had been Translated to *Eli*, by the Command of *God*, it is hard to give a Reason why Neither he nor any of his Posterity should be reckon'd by *God* amongst the *H. Priests*.

Therefor if *Eli* was *H. Priest* (Properly so call'd) it is most Probable, That he *Usurp'd* it when he was *Judge*, that is, the *Supreme Civil Magistrat*. And then he will stand the first Example of the *Civil Magistrat's* Inroadment upon the *Church*. For he was then in a Double Capacity, as the *Bishops of Rome* are now, having the *Supreme Civil Government* in his hands: And by that Exalted himself above his *Station* in

in the *Church*. Which is no less *Eraſtianism* than if a Merely Civil Power had done it. This has begot the Distinction (first Broached by the *Rom. Catholicks* themselves) betwixt the *Church* and the *Court of Rome*.

Then it was Observ'd, That if this Matter of Fact was so, This first Example of the *Secular Power Encroaching* upon the *Church* was attended (as most other Beginnings of Notorious Wickedness, as of *Schism* in *Korah*, &c. Usually have been) with very Remarkable Judgments. For within *Seven Months* after *Eli's* entering upon his Government, the whole Nation of *Israel* was Conquer'd by the *Philistines*; and Remain'd in Subjection to them all his Life (the longest of any of their *Captivities* before that of *Babylon*) And, which was much more Terrible, the *Ark of God* was (then only) Taken and led away in Tri-



umph by these Cursed *Philistines*, and set up as a *Trophy* in the *Temple* of their *Dagon*; The Wicked *Sons of Eli*, who Attended the *Ark*, were Slain; the Armies of *Israel* Routed; *Eli* broke his *Neck*, and the *Glory departed from Israel*. And as if the Government of *Eli* had been the Cause of all these *Judgments*, within *Seven Months* after his Death, the *Ark* was Miraculously Restor'd, and *Israel* Recover'd their Freedom.

It was Desired by one of the Company to shew how this Calculation was Made, that the Conquest of *Israel* by the *Philistines* was within *Seven Months* after *Eli's* entering upon his Government: And the *Restoration* within *Seven Months* after his Death. Which was thus shewn. The Government of *Eli* was 40 years. 1 Sam. iv. 18. The Captivity of *Israel* to the *Philistines* was 40 years. Judg. xiii 1. And the Restoration of the *Ark*.

*Ark* was *Seven Months* after its being Taken. 1. *Sam.* vi. 1. and the Death of *Eli* which was the same Day. 1 *Sam.* iv. 18. Therefore the *Captivity* must begin *Seven Months* after *Eli's* entring upon his Government, to Compleat the 40 years of the *Captivity*.

Then it was further observ'd, That this was the time, and the Occasion why God forsook His *Tabernacle* at *Shiloh*, where it had Remain'd ever since *Israel's* first Possession of *Canaan*, about 450 years, as before-mention'd.

And Moreover how *Judgments* pursu'd the House of *Eli*; his Sons *Hophni* and *Phineas*, Sons of *Beli-al*, the most Wicked that ever were heard of in any History, they Robbed the Men who came to Sacrifice, and Lay with the Women who Assembl'd at the Door of the *Tabernacle*. And thus Corrupted *Israel*, and made them Abhor the Offerings of the Lord: 1 *Sam.* ii.

12; 16, 17, 22. These were *Slain* by the *Philistines*, when the *Ark* was taken. *Ahimelech* was *Mas-*  
*sacr'd* by *Saul*, and the whole *City* of the *Priests* for his Take. His Son *Abiathar* fell into *Treason*, and was the Last *H. Priest* of the Line of *Ithamar*. And ther was a *Prophesie* of these Terrible *Judgments* upon the House of *Eli*, and of their being Remov'd from the *Priesthood*. 1 Sam. ii. 35. And *Solomon* being an Extra-ordinarily *Inspired* Person, and Raised up by *God* immediately, and *Commissionated* by Him in Manner before-mentioned, we cannot Doubt, had Instructions likewise as to this Case of *Abiathar*, and for the fulfilling of that *Prophecie*; Which we are told was the Design of *Solomon* in what he did. So *Solomon* thrust out *Abiathar* from being *Priest* unto the Lord; that he might fulfil the Word of the Lord which He spake concerning the House of

of *Eli in Shiloh.* 1 *Kin.* ii. 27.

Therefor it was said, That tho' *Abiathar* had been the *H. Priest*, properly so call'd: And that his Family had not *Usurp'd* upon the Family of *Eleazar*, but that the *Priesthood* had been Translated to the House of *Ithamar*, by *Divine* Commission; Here was the same *Divine* Commssion to *Onst* them, and *Reinstate* the Family of *Eleazar*. And that neither the one nor the other was within the Ordinary *Regal*, no nor *Human* Power.

But the first Hypothesis did Please best, and seem'd to Render all this Matter more Easie, That the *H. Priesthood*, properly so called, was not Translated to the House, of *Ithamar*; tho' it is Probable that *Eli* the Second *H. Priest*, being also Judge of *Israel*, might take more upon him, as to the *Priesthood* than he ought, and withdraw his *Subjection* to the *First H. Priest*: Whom, by the Addition of his *Civil* Authority, he

he did so over-shadow, that no Mention is made, in the Reign of *Eli*, of any other *H. Priest* than Himself. But in the Reign of *David* we find that *Zadok* gain'd the Ascendent over *Abiathar*, as shewn above, even before his being thrust out by *Solomon*. Which it was thought might be, nay that it must be Reckon'd among the *Regulations* of the *Courses* of the *Priests*; And so, that it was by *Immediat Divine Commandment*.

5. It was Consider'd how *Dangerous* and *Uncertain* an *Argument* Mere *Example* is. Especially in *H. Scripture*, where Many things are told very *Short*, and the *Reasons* of them not always set down. That the least variation of a *Circumstance* may make that *Lawful* in one, which wou'd be a *Sin* in another. And many *Un-warrantable* Actions are barely Related in *H. Scripture*, without any *Mark* put upon them. And many *Ex-*  
tra-

*stra ordinary Actions of Prophets* and others are told, for which we do not Doubt they had *Divine Commission*, yet no such *Commission* Mentioned. And wherein if we should *Imitate* them, we should greatly *Sin*. That *Examples* are *Encouragements* to our *Duty*, in things that are *Commanded*: But no *Rule* of themselves. That following the *Example* of *Phineas*, gave Rise to that *Desperat* and *Bloody Sect* of the *Zealots* among the *Jews*: And many the like amongst our selves: Who Govern themselves Chiefly by *Examples*, and brought mostly out of the *Old Testament*, as *Curse ye Meroz*, &c. The like mistaken *Zeal* possesseth the two *Fiery Disciples*, to Imitate *Elias*. Luk. ix. 54.

That ther being but this one *Example* of *Solomon* in all the *H. Scripture* of a *King's* thrusting out a *Priest*, except where it is severely Reprehended by *God*, as in *Jero-boam*,

*boam*, it is a very Dangerous Method to take no Notice of those *Examples* where *God* has *Condemned* it: And to Build only upon *one Instance*, for the bare Encouragement, that *God* has not in that *Place* *Condemned* it. That *Condemning* it in some *Kings*, shews it not to be within the *Regal Commission*: And therefor the *Example* of it in Another *King* must be likewise *Condemnable*, tho' it be not there *Express*: Or otherwise, that *King* must have had some *Extra-ordinary Commission* from *God* for the doing of it; as it must be supposed that *Solomon* here had; Else no Doubt it had been a *Sin* in him, as well as in Another.

6. That it is certain the *Levitical Priesthood* was set up by *God* 400 years before ther was a *King* in *Israel*. As the *Evangelical Priesthood* was 300 years before ther was a *Christian King* in the World.  
And



And therefor, That neither the One nor the Other cou'd be Made *Dependent* upon *Kings*. That since *Christian Kings* do Build their *Regale* upon the Precedent of the *Jewish Kings*, it must go against them. Seeing they must Grant, That it was not in the Power of the *Jewish Kings* to Alter the *Aaronical Priesthood*, and set up other *Priests* in their Place. And that as well the *King*, as all the *People* were to be Directed by the *H. Priest*, as it is written. *Num. xxvii. 21.* *At his word shall they go out, and at his word they shall come in, both he (the King or Chief Governour) and all the (children of Israel with him, even all the Congregation.*

Here one Interpos'd, and Desir'd to know, how all this wou'd Agree with our present *Laws*, and since the *Reformation*. And Instantc'd the *Statutes 25. H. viii c. 19. and 37. H. viii. c. 17. &c.* with the

IX:  
Concern-  
ing our  
*Laws* at  
Present,  
and since  
the *Refor-  
mation.*

the Commission that Arch-Bishop *Cranmer* took out for his *Bishoprick* from *Edw. vi.* which is Inserted in *Bishop Burnet's Hist. of the Reformation*, Part. 2. *Collect. Record.* to Book 1. N. 2. p. 90. And the like done by other *Bishops*, whereby they held their *Bishopricks* during Pleasure of the *King*. And own'd to Derive all their Power, even *Ecclesiastical*, from the *Crown*; *velut à supremo Capite, & omnium infra Regnum nostrum Magistratum Fonte & Scaturigine*, as from the *Fountain* and *Original* of it; &c To this it was said,

i. That all this is to be understood only of the *Civil Power* and *Authority*, which by the *Laws* of the *Land*, were Annex'd to the *Sacred Office*. As the *Civil Jurisdiction* that is Granted to the *Bishops Courts*, to the *Bishops* themselves, as *Lords of Parliament*. To the *Civil Penalties* which follow their *Excommunications*, and the *Legal Pro-*

Protection to their *Ordinations*, and other Acts of their Office. And these are Deriv'd *only* and *Solely* from the *King*. Nothing of this was Granted to the *Apostles*, or the *Bishops* their *Successors* by *Christ*. And as the *State* granted these, they may Recall them.

That in that very Commission before-mention'd which was given to *Cranmer* for his *Bishoprick*, ther is an Expection, *Per & ultra ea quæ tibi ex sacris Literis Divinitus Commissa esse dignoscuntur.* i. e. Over and above those Powers and Authorities, which the Holy Scriptures do testifie, are given to thee by God. These the *King* did not take upon him to Grant. But only what was over and above these, that is, The *Protection* and *Civil Priviledges* Granted by the *State*, which were Annex'd, to Fortify and Encourage these. And take Notice, That that of which the *King* is here call'd the *Head* and

Four.

*Fountain*, is *omnium Magistratum*, of all the Magistracy within his *Dominions*, as well *Ecclesiastical* as *Temporal*: for ther is a *Civil Magistracy* Annex'd by the *Laws* to the *Ecclesiastical Jurisdiction*. And of this only ought these Expressions to be Meant. Because we see the other, the *Spiritual Authority* which in *H. Scripture* is Granted to the *Church*, is expressly *Excepted*. And that *Ecclesiastical Authority* which in this *Commission* is said to flow from the *King*, is, *Juris-dicendi Autoritas*, & *Quaecunque ad Forum Ecclesiasticum pertinent*. That is, the *Episcopal Jurisdiction*, consider'd as a *Forum*, a *Court* Establish'd by the *Secular Power*, and Part of the *Laws* of the Land.

That in the said *Hist. of the Reformation*, Part. 1. in the *Addenda* N. v. p. 321. ther is *A Declaration made of the Function and Divine Institution of Bishops and Priests*,  
sub.

subscrib'd by the Lord Cromwell  
 then *Vice-Chancellor* to King H. viii.  
 in *Ecclesiastical* Matters, by Arch-  
 Bishop *Cranmer*, with the Arch-  
 Bishop of *York*, Eleven other *Bis-*  
*hops*, and Twenty *Divines* and  
*Canonists*, Declaring that the Pow-  
 er of the *Keys*, and other *Church*  
*Functions* is formally Distinct from  
 the *Civil* Power, &c. And *ibid.*  
*Collect. Record. N. x. p. 177.* Ther is  
 the Judgment of *Eight Bishops* con-  
 cerning the *Kings Supremacy*, where-  
 of *Cranmer* the first, Asserting that  
 the Commission which *Christ* gave  
 His *Church* had No Respect to *Kings*  
 or *Princes Power*: But that the  
*Church* had it by the *Word of God*,  
 To which *Christian Princes* knowledge  
 themselves Subject. They deny that  
 the Commission *Christ* gave to  
 His *Church* did Extend to *Civil*  
*Power* over *Kings* and *Princes*:  
 And they own that the *Civil*  
*Power* was over *Bishops* and  
*Priests* as well as other Subjects,  
 that

that is, in *Civil* Matters, which the *Church of Rome* did Deny. But they Assert that *Bishops and Priests* have the Charge of Souls, are the Messengers of Christ, to Teach the truth of His Gospel, and to Loose and Bind Sin, &c. as Christ was the Messenger of His Father. Which sure was Independent of all Kings and Powers upon Earth.

Here one desir'd it might not be Forgot, That *Bonner* took out the same Commission for his Bishoprick from *Hen. viii.* as that before mention'd of *Cranmer* from *Edw. vi.* which is, *verbatim* Inserted in the said *Hist. of the Reform.* Par. 1. Collect. Record. to B. 3. p. 184.

And that the Convocation who made that *submission of the Clergy*, 25. H. viii. Were All *Rom. Catholics*, for it was before the Beginning of the Reformation, before the Kings Supremacy was Enacted. Which, when Enacted afterwards, was grounded upon this *Submission*



tion of the *Popish Clergy*, And the Acknowledgment of both *Convocations* before (22. H. viii.) Who Own'd the *King* as *Supreme Head of the Church* within his own Dominions. This was the *First* time, and these *Popish Bishops* and *Clergy* were the *First* who Bestow'd that *Title* upon the *King*: With which they have ever since Upbraided the *Reformation*.

ii. It was further said, That as our *Laws* stand at Present, the *Church* is left wholly *Independent* on the *State*, as to Her purely *Spiritual* Power and Authority.

Because our *Kings* Claim no other *Ecclesiastical* Authority than was Granted by *God* to the *Kings* in *H. Scripture*. And what that was we have seen before, to have nothing in it but Mere *Civil* Power; tho' it might be Exercis'd over *Ecclesiastical Persons* (who are *Subject*, as all others, as *Christ* Himself was, to the *Civil Powers* in  
all



all *Civil* things ) And in *Ecclesiastical Causes* too, to Punish with *Temporal Pains*, as well *Blasphemers*, *Idolators*, and *Hereticks*, as *Thieves*, *Robbers*, &c. As well the *Transgressors* against the *First* and *Second Table*. Thus the *Godly Kings* in *H. Scripture* did. Thus they were *Impowr'd* by *God*. And this, and no more is *Attributed* to our *Kings*, as it is fully *Express'd* in our *37th Article*. viz. *That only Prerogative which we see to have been given Always to All Godly Princes in Holy Scripture by God Himself. That is, To Rule all Estates and Degrees committed to their Charge by God, Whether they be Ecclesiastical or Temporal: And to Restrain with the Civil Sword the stubborn and Evil doers.* These are the Words of the *Article*.

And hence it was *Urg'd*, That the *Precedents* drawn from any *Extra-ordinary Acts* of *Moses*, *David*, or *Solomon* are hereby *Exclud- ed*.

ed. Because it is said such *Pre-rogative*, and such *Only*, as was *ALWAYS* given, and to *ALL* *Godly Princes*. And that is *Explain'd*, viz. *To Restrain with the CIVIL Sword*.

That therefor, by this, All *Ecclesiastical* Power whatsoever is utterly *Disown'd* and *Disclaimed*. Tho' the *Civil* Power, as said before, May be *Exercis'd* upon *Ecclesiastical Persons*, and in *Ecclesiastical Causes*.

That this was made in *Explanation* of the *Oath of Supremacy*. And therefor do's Oblige Us to *Understand* those Words in that *Oath*, where the *King* is said to be *Supreme Governour*, as well in *all Spiritual or Ecclesiastical things or Causes*, as *Temporal*, to *Extend Only* to *Civil Government*, and the *Power of the Civil Sword*.

That this *Explanation* was made *Necessarily*, for, as *Bishop Burnet* tells us (*Hist. Reform.* par. ii. p. 386.)

386.) the *Bishops* oppos'd the *Queens Supremacy*, as set forth in that *Oath*; And many Others were Offended at it. Therefore *Q. Eliz.* laid aside the *Title* of *Head* of the *Church*, and instead thereof the Word *Governour* was put into the *Oath*, as it stands to this day. The *King* being now stil'd therein only *Supreme Governour*, which is a more *Secular* Word than *Head* (tho it Means the same thing) And, as here Explain'd, Means only *Supreme Civil Governour*.

That this *Article* Mentions *Q. Eliz's Injunctions*, which Explain and Limit the *Regal Supremacy*, as it has done. And Desires that none shou'd take the *Oath* in any other Sense.

That *Primate Usher* gave the same Explanation of it, in a *Speech* at the *Council-Table* in *Dublin*, upon Occasion of some *Magistrates* there who Refus'd the said *Oath*. And *K. Jam. I.* sent him a *Letter* of

of *Thanks* and *Approbation* of his *Speech*. Both which are in Print.

And that None of our Succeeding *Kings* or *Parliaments* have given any other Explanation of it, or Requir'd that it shou'd be taken in any other Sense; But all along Refer to these. •

That the 39 *Articles* are Incorporated into our *Laws*, And Requir'd to be subscrib'd by *Act of Parliament*.

That therefor, if any think the former *Acts of Parliament* 25 H. viii. c. 19. the 37 H. viii. c. 17: &c. And the *Commissions* for *Bishopricks* taken out by *Cranmer*, *Bonner*, &c. cannot be Reconcil'd by the Means beforemention'd, with that Exposition in the 37th *Article*, &c. And with several *Practises* formerly, or at this Day: Yet this they must grant, That not only former *Customs*, but *Acts of Parliament*, are *Superoeded* and *Annull'd* by Later  
E                      Acts

*Acts of Parliament.* And therefore if those *Former Acts* cannot be so Constru'd as to Agree with the *Later*, the *Later* must take Place. And so on all hands it is Plain, That as our *Laws* stand at Present, the *Church* is left wholly Independent on the *State*, as to Her purely *Spiritual Power* and Authority. *Quod erat Demonstrandum.* And if ther is or has been any *Practises* contrary to these *Laws*, yet that *Annuls* not the *Laws*.

X. From that of the *Laws*, the Discourse turn'd to the Present State of the Controversy concerning the Independency of the Church: Occasion'd by the Now Unhappy Schism, which has Arisen in the Church of England, upon that single Point. For tho' the Depriv'd Bishops and Clergy went out upon Account of the Oaths, yet this Made no Schism. No not even when they were actually Depriv'd and

and *Ousted* by *Act* of Parliament. That the *Schism* did not Commence till the Day of the Consecration of *New Bishops* into the *Sees* of the *Bishops* who were *Ejected*: For then, and not till then, ther were *Bishops* and *Anti-Bishops*, and *Opposite Altars* set up.

The Company did not Meddle at all with the *State-point*, as to the *Oaths*. But kept themselves Intirely to the *Church-point*, of her *Independency*, as to her purely *Spiritual* Authority, from the *State*. And that not only here in *England*, with Relation either to past or Present Occurrences: But all the World over; upon the *Intrinsical* and *Original Rights* of the *Church*. Tho' the Present Occasion has Started the Dispute amongst Us; And therefor the Company desir'd to follow that as far as it has gone, that we might see the true State of it, on all sides.

I. Dr. Hody, and those who write on his side, do not take upon them to Justifie *Lay-Deprivations*. But only to Comply with them, tho' supposing them to be not only *Un-Just*, but *Invalid*; if Impos'd by an *Irresistable Power*; And that the *Bishops* whom the *Lay-Power* do's put into the *Sees* of the *Ejected*, are *Orthodox* in the *Faith*.

They support this Hypothesis upon the Authority of *Precedents*. Which they wou'd Improve to be the *Practice* of the Whole *Catholic Church*, in all Ages. And therefor, a sufficient *Rule* to Determine *Conscience*.

But whereas several *Precedents* are given on the contrary side in the *Vindication of the Dep. Bishops*, and the *Historical Collections, concerning Church affairs*, &c. of those who Adher'd to their *Bishops* when *Un-justly*, but most of all if *Invalidly* Depriv'd, tho' the *Successor* was *Ortho.*



*Orthodox* in the *Faith*: Therefor Reflections on the Remarks upon the viii. Occasional Paper, &c. p 27.  
 they Add, That these *Successors*  
 were Rejected for other Reasons,  
*Either because they were accounted*  
*Hereticks: Or because their Orders*  
*were look'd upon to be Null and In*  
*valid as being Deriv'd (either im-*  
*mediatly or mediatly) from some*  
*who were Accounted Hereticks: Or*  
*because they Communicated with*  
*Hereticks: Or Lastly, because they*  
*were for some other Crime Excom-*  
*municated.*

And it was said, That it wou'd  
 be hard indeed to find a *Bishop*  
 against whom some of these *Obje-*  
*ctions* might not Lie: For Example.  
 All the *Bishops* of the *Reformation*,  
 as well in *England*, as elsewhere,  
 are struck off at one Blow: For  
 they All Deriv'd their *Orders* from  
 those whom they now Account to  
 be, and then to have been *Here-*  
*ticks*. And for this *Reason* their  
*Orders* are Accounted to be *Null*  
 and *Invalid* by Many of our *Dis-*

*senters.* And the Ordinations of the *Church of Rome* must go off too, especially since the *Council of Constance*, that turn'd out all the *Popes* were then in the World, which were *three* Opposit or *Anti-Popes*, contending one against another. And they cannot say of Any of their *Ordinations* at this Day, That they are not Deriv'd from some of these *Anti-Popes*.

Nay all the *Churches* as far as the *Arian Heresie* Reach'd, may come under this Objection. For Many of their *Ordinations* were Deriv'd from some or other who were *Arians*, *Semi-Arians*, &c. or *Suspected* so to be. And the *Scene* of these *Precedents* alledged, being Chiefly in those *Ages*, wherein this *Controversy* was most Holy Debated: *Pretences* of this sort, cou'd hardly be Wanting against Any, Whom they otherwise Dislik'd.

Besides that, as shewn in the *Vindication of the Dep. Bishops*, p. 24. &c. the Notion of *Herésie* was then taken in a Much More Large Sense than it is Understood Now with Us: That it was then Apply'd to Any *Separation* that was made upon Any *Principle*.

So that if it cou'd be Alledg'd that such a *Bishop* did but ONCE *Communicate*, or Joyn so much as in *Prayer*, or any *Holy Office*, at a *Marriage* or a *Christening*, with any so Accounted: Or Lastly, if any other *Crime* can be Charg'd upon him ——— Now some of these *Excuses* will never be Wanting, where Men will *Fish* for them. And under the *Terror* of an *Irresistible Power*, it is very Natural to think, That Most Men wou'd be Inclind to put the Cause of their *Non-Compliance* with that *Power* upon any thing, rather than to Dispute the *Authority* of such a *Power*.

Especially Considering, That Dr. Hody himself, from his *Baroccian Mss*, makes some of the *Second Bishops* who came in the Room of St. *John Chrysostome*, when he was *Depriv'd*, to be *Saints*; And so Free from all these *Exceptions*. And yet tells of those *Numbers of Christians*, who therefore were call'd *Joannites*, because they Adher'd to *John* their *Depriv'd Bishop*: And cou'd not be *Charm'd* with the *Sainthood* of any *Second Bishop*, during his *Life*; Nor *Frighted* with the *Irresistable Power* of the *Emperor*, which was let loose upon them, to make them own the *Second Bishops* he had set up. Hence that *Bold Challenge* was thought very strange, which is Given, in Most *Peremptory* terms; p. 27. of *Reflex*. before Quoted; To shew so much as one single Person, throughout all the fourth Age ( in which St. *Chrysostome* liv'd ) that actually stood out, on that Account.

But

But in Former *Ages*, their standing out upon that Account, was shewn to have been much more *Universal*. Which Dr. Hody Excuses, only because ther was not then an *Irresistable Power* to Compel them. And upon this Alone he do's Resolve the whole Cause. For when the *Practice* not only of *single Persons*, but *Churches*, Nay of the whole *Catholick Church* was Produc'd, against Submitting to *Second Bishops*, during the Lives of the *First Lawful Bishops*, if *In-validly* Depriv'd, Dr. Hody concludes his *Case of Sees vacant*, by *Un-just* or *Un-Canonical Deprivations*, with an Answer to this, in these Words, p. 195.

*It is Alledged by one of our Adversaries, That the Novatians, the Donatists, and the Meletians of Egypt were Schismaticks, in the Opinion of the Church, because the Bishops who first Headed them were Second Bishops.* But this is easily

The Unity of Priesthood, &c. p. 58, 59.

*Answered: For the Bishops whom they follow'd, were not set up by any Sovereign Coercive Power, in the Room of others Depos'd; but were set up by Inferior Persons, against others possessed of the Sees. I have already said, That it is not every one whom a Small tumultuous Party shall get to be Ordain'd, that ought to be receiv'd as a Bishop; but that which we Maintain is this, THAT WHERE THE LAWFUL BISHOP IS DEPOS'D BY AN IRRESISTABLE PARTY, THERE THE SUCCESSOR MAY BE ACKNOWLEDGED.*

*It was said to this, That tho' the Novatians, Donatists, &c. were not Irresistable, yet they were very Powerful Parties: And kept up Long and Great Schisms in the Church. And in some Places they were Irresistable, that is, had the Greater Force.*

*That, by this Rule, they were not the Schismaticks in those Places*

ces: But those who Oppos'd them were the *Schismatics*. Tho' in other Places, where they were less Powerful, there they were the *Schismatics*: And those who Oppos'd them Preserv'd the *Unity* of the *Church*. And if they had been *set up by any Sovereign Coercive Power*, by the *Roman Emperor*, then had ther never been such *Schismatics* in the *Church* as the *Novatians*, *Donatists*, or *Melitanians*: But they had been the *Church*, and the *Church* had been the *Schismatics*.

That no Power upon Earth can be *Irresistable*, where the *Resistance* is by *Suffering*, by *Prayers* and *Tears*, which are the *Arms* of the *Church*.

That if it be Lawful to support the *Faith* of the *Church* against an *Irresistable Party*, why not the *Government* and *Discipline* of the *Church*? Since without these the *Church* cannot stand, nor Exert that



that *Commission* which was given to Her by *Christ*.

That wherever the *Government* of the *Church* is Plac'd, all *Appeals*, even as to Matters of *Faith*, must Determin there.

Suppose that not long ago the *King* had got a *Majority* of *Popish Bishops* in the *Convocation*. Whether thou'd we have *Appeal'd* from that *Convocation*?

To whom shall *All the Bishops*, shall *Episcopacy* it self now *Appeal* in *Scotland*?

And if the *Government* of the *Church* be put into the Hands of *Papists* or *Presbyterians*, &c. how shall we secure the *Faith*?

Therefore it was wish'd, That *Dr. Hody*, &c. wou'd let us know where they intend to *Stop*, upon this their *Principle* of *Complying*, tho' in *Un-just* things, with *Irresistible Force*. Will they stop at *Episcopacy*? If so, then is it not the *Cause* of *Episcopacy* which they

Op.

Oppose? Since the same *Irresistable Power* that cou'd *Deprive Nine Bishops in England*, May *Deprive them All*, and *Episcopacy* it self, as in *Scotland*. That if the *State* cannot *Deprive 26 Bishops*, they cannot *Deprive ONE*. And if *ONE*, they may *26*. So that it is not the Cause of the *Depriv'd*, but of *All Bishops*, of *Episcopacy* it self which is here concern'd. And yielding it in one Instance, is giving up the *Whole*.

It was Observ'd how very Jealous our *Parliaments* have been of Allowing any *Precedent*, whereby the *Life* or *Estate* of the *Meanest Subject* shou'd be at the *Arbitrary Disposal* of the *King*. And there is great *Reason* for it. Because, by the same *Rule*, the *Life* and *Liberty* of Every *Subject* must Lie at his *Mercy*.

That *Encroachments* are Made by *Degrees*, from One *Step* to Another. And the best time to Stop is.

is at the Beginning: Before we have given *Precedents* against ourselves; have yielded the Cause; and are entirely *Subdu'd*. Then it will be too Late. And the Power will be more *Irresistable*. And Men's *Courage* will grow *Less*.

That it was a Common and a Just Judgment for Men to Fall from one *Wickedness* to Another. That to *Consent*, or *Comply* with the *Wickedness* of Another, is to Make my self Guilty of it. As it is Written. *Psal. L. 18. When thou sawest a Thief, thou Consentedst with him, and hast been Partaker with Adulterers.*

That no *Examples* are Sufficient to Justify this, of no *Church*, at no *Age*, no, not of the *Apostles* themselves: Of whom One *Betray'd* his Master; Another *Forsook* Him; All *Forsook* Him.

That Insisting upon such *Topicks*, May Expose the *Infirmities* of *Human Nature*, and the *Failings* of the

the *Best of Men*: But can never Justifie our *Imitation* of them, For we must not *Follow a Multitude to do Evil*: Nor *Decline after Many* (if it were the whole World) to *wrest Judgment*. *Exod. xxiii. 2*: For the *Nature* of things do's not Alter for *Our Opinion* or *Practice* of them. *Truth is Truth*, and *In-justice is In-justice*, if *All the World* shou'd say the *Contrary*. And, by the same *Necessity*, *Evil* is to be *Avoided*, and *Good* to be *Fol- low'd*.

That therefor, to yield *Lay-Deprivations* to be *Un-just*, and *In-valid*: And yet to *Argue* for our *Compliance* with them, is to do *Evil*, ~~that~~ *Good* may come of it: And to make it *Right* to *Comply* with *Wrong*.

That it is indeed *Destroying* all *Notion* of *Right* and *Wrong*: For if it be *Right* to *Comply* with the *Wrong*, then it is *Wrong* to *Comply* with the *Right*; as these  
say

say of those who *Comply* with the *Depriv'd Bishops* (allowing these *Bishops* to have the *Right*) For they *Accuse* them of being *Guilty* of the *Schism*, and of all the *Evils* that follow.

We are *Commanded* by the *Apostle*, to *Eschew Evil*, and do *Good*: 1 *Pet.* iii. 2. But these *Command* Us to *Comply* with the *Evil*, and *Eschew* the *Good*, if so bidden by an *Irresistable Party*.

That this *Justifies* all *PROSPEROUS Schisms* and *Usurpations*. For they wou'd not be *Prosperous*, if the *Major Number* did not go in to them: And the *Major* is the *Irresistable Party*.

That, by this *Rule*, the *Ten Tribes* had not been the *Schismatics*, tho' they *Threw off* the *Priesthood of Levi*: But the *Two Tribes*, who stuck to it, were the *Schismatics*, because the *Fewest* in *Number*. And those of the *Ten Tribes* who (as *Tobit*) wou'd not

OWN

the  
ese  
For  
ty  
ity  
own the *Priesthood* set up by the  
*Civil Power*, but brought their  
*Tythes* to *Jerusalem*, and gave them  
to the *Priests* of *Levi*, were in so  
doing, Guilty of *Schism*.

A:  
d:  
d:  
d:  
y  
That whatever *Schisms* have  
been amongst the *Churches* within  
the *Roman Empire*, were Nothing  
so much in Respect to the *Catho-  
lick Church*, as the *Ten Tribes* were  
in Proportion to the *Two Tribes*  
in the *Church* of *Israel*, the then  
Only Visible *Church* of *God* in the  
*World*.

That Many of our *Schisms* in  
the *West*, were never heard of by  
the Numerous *Christian Churches*  
in the *East* of *Asia*, among the *A-  
byssines* in *Africa*, and other far  
Distant *Churches*: Which, because  
not well known to Us, we must  
by no means cast off from the Bo-  
dy of the *Catholick Church*.

That therefor we must not make  
a Computation of the *Catholick  
Church* from that Part of it which  
was

was within the Compass of the *Regale* the Roman Empire. *setti*

No. Nor can we know the *Principles* even of that *Part* of it, Merely by the *Practice*, tho' of the *Generality*, when under an *Irresistable Force*. For then Men do not speak their Judgments *Freely*: And Many will be *Silent*, for *Fear*, whose *Principles* are *Contrary* to the *Proceedings* of the *Irresistable Party*. *Chr*  
*A*  
*ply*  
*not*  
*Co*  
*An*  
*Us*  
*in*

That therefore the *Principles* of those Ages are better to be Gather'd from their *Writings* than their *Practices*. *mi*  
*w*  
*th*  
*v*  
*B*  
*d*  
*v*

And that all those *Fathers* and *Councils* who Speak against the *Regale*, or Power of the *Civil Government* over the *Ecclesiastical Hierarchy*, either to *Elect* or *Deprive* their *Bishops*: To *obstruct*, or *overawe* their *Synods*, &c. Must be suppos'd likewise to *Forbid Complying* with what they thought *Evil*: And so *Great an Evil* as they Made this *Usurpation* of the *Regale*. *gale*



the  
ria  
ere  
Ge  
able  
eat  
any  
in  
ed-  
of  
ca-  
an  
ad  
be  
r-  
y  
e  
the  
gale over the *Church* to be, even  
the *Reign of Anti-Christ*; And  
setting up the *King* in the Place of  
*Christ*, as we shall see hereafter.

Against which the Actual Com-  
pliance tho' of the *Generality*, was  
not to be Urg'd: For that these  
Commonly Run down the *Stream*.  
And our B. *Saviour* has Caution'd  
Us against the *Broad Way*, where-  
in ther is always *Most Company*.

Therefor this *Topick* was Dis-  
miss, of Justifying Compliance  
with *Lay-Deprivations*, supposing  
them to be both *Un-just*, and *In-  
valid*. It was Look'd upon as a  
*Betraying* of the *Cause*. And all  
desir'd to turn to those who take  
upon them to Maintain the *Validi-  
ty* of *Lay-Deprivations*; as being  
the Onely thing that cou'd Deter-  
min this Controversy.

II. The first produc'd upon this  
Head, was Dr. *Wake* his *Authority  
of Christian Princes asserted*, &c.  
Printed *Ann.* 1697. Wherein he  
sets

sets up the *Regale* to the very Height. But tho' he, and those who take his Part, seem to go up on another *Topick* than the former, yet it comes all into One: Because they support the *Right* of the *Regale* Merely upon *Precedents*. Which is the same as to say, That it has no other *Right*. And that is indeed a perfect yielding up of the *Right*; Only Pleading for *Compliance* with it, upon the *Authority* of *Precedents*: Which is the same *Topick* with the Former. One says it is *Right*, because ther are *Precedents* for it: The other says, That it is *Right* to *Comply* with it, for the same Reason. So that *Precedents* are the Top and Bottom, the Whole that is Alledg'd for this Cause of the *Regale* on Both Sides.

Several of these *Precedents* were toucht upon. Some were shewn to be *Modern*, and of no *Authority*: Others that were not truly

Re-

*Related*, with the *Circumstances* Necessary: And others which are truly *Related*, to Make nothing to the *Purpose* intended: And *Several* which made directly *against* it. But *None* that were of Authority sufficient to *Establish* or *Justify* the *Regale*. Besides *Contrary Precedents* which were of Greater Authority. And not Answer'd by any of the *Regalists*.

And that Dr. *Wake* himself, when he comes a little to the *Reasoning* part, Overthrows all that Power of the *Regale*, which he had Built upon the Authority of *Precedents*.

Which was Reserv'd to be shewn under the following Heads. And not to Interrupt the thred of this Discourse, it was Desir'd, That we shou'd Proceed to Enquire into the *Original* of the *Regale*: For this was thought the Clearest Method to let us see into the Bottom of this Cause.

The

XI.  
Original  
of the Re-  
gale.

The first Instance of the Regale, in a King's Depriving Priests was Jeroboam, of which we have spoke before. p. 37. 38. and of the Provocations he had to do it. As to that of Solomon and Abiathar, it was no More Insisted upon.

But to come to the *Christian Church*, and follow the *Authors* before-nam'd, who, of Late, have handled this Controversy. The *Historical Collections* c. 2. §. 1. p. 69, 70, 71. Give an Account, That the *Donatists* were the first who Appeal'd to the *Secular Power* in an *Ecclesiastical Cause*, which was, to Decide the Dispute they had Rais'd concerning the Election of *Cæcilianus* into the *See of Carthage*. But *Constantine* Refus'd to Accept their *Appeal*, as not belonging to him. And Own'd, That the Power of *Elections* of *Bishops*, and the *Judging* of them was only in the *Bishops*. That He himself was to be Subject to their *Judgment*.

ment. That it was a Work of the Devil, and an *Ontragioms Daring* Fury in these *Donatists*, whom he therefore calls *Proditors*, to Refuse the Judgment of the *Bishops*, Which he calls, *The Heavenly Judgment*, and to Appeal to Me (says he) for My Judgment. And he calls this *Insulting upon God*. And a Great deal more of such *Vehemence* which he uses against that first Rise of Submitting the Sacred to the Civil Power, in *Ecclesiastical Causes*. Which *Epistle* of that Godly and First Christian Emperor, is, *Inter gesta purgationis Ceciliani & Felicis*, in fine Op. Optati. Ed. Paris. And great Part of it is Quoted in the *Hist. Collect.* p. 70, 71. The Emperor says, *That it is as Clear as the Sun at Noon day, that God had ordained his Church Only to Judge in such Cases:* And wou'd not be Join'd in Commission with them, as if he had any Act or Part in it. *What Madness* (says he) *is it*  
*which*

which possesseth them, that, with an Incredible Arrogance, they think they may do that which may be Lawfully neither Spoke nor Heard: And departing from the Rightful Judgment which God hath Appointed, they Require My Judgment, together with the Churches? What Force of Malignity dwells in their Breasts? How often have they been justly Reproved by my self, for these Wicked Additions to God's Word in these Cases? For I speak (as the truth is) that the Judgment of the Priests ought to be Accounted as when The LORD Himself, Residing, Judgeth. So far was that Emperor at that time from having any thoughts of such a Regale over the Church, as has been since set up! He calls it an Addition to the Word of God. He cou'd find no Ground for it there. He Understood not the fore-mentioned Texts in favour of the Regale.

As

As the *Donatists* were the first who set up the *Regale*, and Plead-  
ed for it: So is it shewn in the  
*Hist. Collect.* That the after *Here-*  
*ticks* carry'd on the same Cause.  
The *Eusebians* Appeal'd to *Con-*  
*stantius*. And as shewn *ibid.* p. 95.  
That first *Heretical Arian Emperor*  
was the First who Assum'd the *Re-*  
*gale*. And by it had well nigh  
Overthrown the *Christian* Faith.  
But St. *Athanasius*, *Hosius*, and  
others, did with Great Zeal Oppose  
and Protest against the *Regale*, say-  
ing that those who Appeal'd to  
*Constantius* in *Ecclesiastical* Mat-  
ters, did set him up instead of *Christ*.  
That this made him an *Anti-Christ*.  
That to make himself a Prince of  
*Bishops*, and to Preside in *Eccle-*  
*siastical* Judicatures, made him the  
very same Abomination of Desola-  
tion fore-told by Daniel the Pro-  
phet. *Athanas. Epist ad Solitar.* p.  
861, 862. Do not (says *Hosius* to  
him) concern thy self in *Ecclesia-*  
F stical



stical Affairs, nor Command us in  
 these Matters: But rather learn  
 those things of us. God hath Com-  
 mitted to thee the Empire; And He  
 hath Intrusted us with those things  
 that belong to the Church. And  
 as he who with Malignant Eyes  
 Reproacheth thy Empire, Opposeth  
 the Divine Ordinance: So do thou  
 beware lest drawing to thee those  
 things that belong to the Church,  
 thou becomeest thereby lyable to a great  
 Guilt. It is written, Give unto  
 Caesar the things that are Caesar's,  
 and unto God the things that are  
 God's. It is not Lawful for Us, O  
 Emperor, to hold the Earthly Em-  
 pire, Neither hast thou the Power  
 of Holy things. Athan. *ibid.* p.  
 639. And that his Usurping this  
 Power over the Church was with-  
 out Precedent. *ibid.* p. 831. He  
 was the first who took it upon  
 him. Other Quotations more at  
 Large were Read out of the same  
 place of the *Hist. Collect.* p. 96, 97.  
 Then

Then it was Read out of Bishop Burnet's *Hist. of the Regale* p. 30. That *Constantine* did Renounce the Power of Electing *Bishops*, of which he gives several Instances. That Writing to the *Bishops* Assembled at *Antioch* for the Election of a *Bishop*, he leaves the *Choice* freely to them, desiring them That the Election should be Made according to the Rule of the Church, and the Tradition of the Apostles. And p. 31. he Names *Constantius* Depriving the *Orthodox Bishops*, and putting *Arian Bishops* in their Room, by his own Authority. And Quotes *Hilary* writing to these, *Court Bishops*, put in by the *Regale*, and saying; O ye *Bishops*, I pray you, What *Suffrages* did the *Apostles* make use of? Did they Receive their Dignity from the *Palace*?

*This was the Beginning of the  
Regale.*

XII.  
Princes  
who Re-  
nounc'd  
the Regale.

But then he shews, That it was not kept up Constantly from that time. Tho' some Boisterous *Emperors* follow'd the Example of *Constantius*, to Enlarge their *Prerogative*. But others wou'd not make use of it. He tells p. 37, 38. how the Emperor *Valentinian*, about the year 347, upon the Death of *Auxentius* Bishop of Milan, who was an *Arian*, call'd the *Bishops* together, And desir'd them to Choose such a Bishop as Might, both by his Life and Doctrine, Instruct those whom he was to Govern: And that he might see such a Person set up, to whom he that held the Empire, might Chearfully submit himself. For which he Quotes *Theod.* 1. 4. c. 6, 7.

He

He afterwards gives several Instances of *Emperors, Kings, and Princes*, who purely out of *Conscience*, being struck with the Horror of so Great a Wickedness, threw up the *Regale* which had Descended to them from their Ancestors. He says p. 93. That the Emperor *John Comnenus*, about the year of Christ 1130, did Condemn the Use of the *Regale*, under very severe Pains. And he Mentions a *Memorable Law* which *Manuel Comnenus* Made against it, A. C. 1150. wherein he calls it a *Wicked Custom*. So here (says the Bishop) the *Regale* is most severely Condemned. Again p. 97, 98. a Later Instance is given (which was in the 14th Cent.) of *John Cantacuzenus* the Emperor, And part of his Speech is set down which he Made to the *Bishops* who were Met for the *Election* of a *Patriarch*, He said, *They ought to follow the steps of the Apostles and Fathers;*

who being Met together, Invoked the Holy Ghost, and Implor'd the Grace of God to Direct them in the Choice of One that shou'd Govern the Church according to His Will. But he Acknowledged, that in Elections Great Errors had been Committed, which Men were Apt to Excuse, as they did all their other Sins that were Dear to them: For it was Certainly a Mocking of God, first to Resolve who shall be Patriarch, and then to Meet, and Hypocritically to Pray for the Divine Direction or Assistance. This he Confessed he had done by himself, and he did not Doubt but his Predecessors had been Guilty of it likewise. Wherefore he Ingenuously Confessed his Sin, and Declar'd, he wou'd be Guilty of it no more.

Then in France (which is the Chief Scene of this History) we are told p. 190, 191. That when Pope *Lucius* the Second, to Court the favour of *Lewis* the Seventh, about

about the year 1148, sent him a Bull with a Privilege, that in all his Cathedrals he shou'd Dispose of the *first Vacancy*, and Enjoy the *Mean Profits*; he Burnt the Bull with Indignation, and said, *He had rather Burn a Thousand such Grants, than have his Soul tormented in Hell fire.*

And p. 209. *Alphonfus* Count of Tholouse, did about the year 1138, Not only *Renounce* but *Condemn* the *Regale*, which his Predecessors had Enjoy'd in their Dominions. And calls it, *That Most Wicked Custom of his Ancestors by which they seiz'd violently on the Goods of the Deceased Bishops.* One Branch of the *Regale* was the *Presentation to Bishopricks* and *other Church-Livings*: The other was, the *seizing of the Revenues*, during the *Vacancy*. And this was a Temptation to keep them *Long Vacant*. And Both of these were *Condemn'd* and *Given up*, by

these and several other Religious *Princes*, in several Ages, after the *Regale* had Obtain'd. Tho' some of their *Successors* took it up again, as they were otherwise Inclind. But it was Urg'd, That one *Precedent* of a *King* who Recedes from what the *Law* or *Custom* has Made his *Right*, out of *Conscience*, is of More Weight than Many *Precedents* of those who, out of *Interest* and *Politicks*, do Grasp at All, stretch the *Regale* to the Utmost, and Extend their *Conquests* over the *Church*.

However, that bare *Precedents*, on Either side, do not Determin the *Right*, without Enting into the *Merits* of the *Cause*; Which Alone can be a sufficient Ground to Guide our *Conscience*.

XV.  
Effects of  
the Regale. And it was Concluded, That this *History of the Regale* was a full Answer to Both the *Books* before-mentioned of Dr. *Hody*, and Dr:



Dr. Wake. Because it shew'd how very little *Stress* is to be laid upon the *Precedents* they bring. And by what *Scandalous* Methods, the *Regale* Obtain'd its *Ecclesiastical* Authority. And what were the dismal *Effects* of it. Even the Total overthrow of the *Greek Church*, where it Prevail'd, As the Learned *Bishop* before-mention'd observes, p. 75. *The Emperors* (says he) took the *Nomination* of them (the *Bishops*) into their own hands: And then gave them either to such *Illiterate Monks* as were much esteem'd of for the strictness of their *Lives*; but were *Tools* for any *Designs* on which they set them: Or to such of their *Courtiers* or *Souldiers* that had *Merited* best at their hands. And by these *Means* were the *Greek Church* brought to that pass, for *Ignorance* and *Corruption*, that it is no wonder they were given up by *God* to such *Terrible Calamities* as were brought upon them, first by the *Saracens*,

racens, and then by the Othoman Family.

And p. 97. he go's on thus, *In Andronicus's Long Reign, Many (Bishops) were put in and out, to the Great Scandal of the Church: Of which the Historian makes this Remark.* Princes choose such Men to that Charge who may be their Slaves, and in all things Obsequious to what they shall Prescribe, and may lie at their feet, and not so much as have a thought contrary to their Commands. *No Wonder* (continues the Bishop) *he broke out into so severe a Censure, when many were raised to that Dignity that cou'd neither Read nor Write.* Thus that Learned Author. And from such *Precedents* Dr. Hody, and Dr. Wake Defend their Cause. And say, That this is sufficient; And that no other *Argument* is Needful to be Produc'd for it!

Niceph.  
Greg. l. 7.

It was then Argu'd on their behalf, That the Force of their Argument lay in the suppos'd Consent of the *Church*, to all this. For that none then did Oppose this Power in the *Emperors*. To which it was said,

XIV.  
Concerning the  
suppos'd  
Consent of  
the *Church*,  
to the *Regale*.

1. What *Opposition* could be Expected from such *Bishops* as before Describ'd? And the *Emperors* wou'd take Care to put in such *Bishops*, as shou'd not Oppose them.

2. That the Body of the *Church* here spoke of, being then within the *Emperors* Dominions; None durst Oppose them, without the Apparent Hazard of their *Lives*, the Power of these *Emperors* being *Absolute*. And that such a Forc'd Silence will not Argue Consent. But that if this Cause had been brought before a *Free National Church*, out of the Reach of these *Emperors*; And if the *Bishops* of such a *Church* had then Asserted the *Regale* of those

those *Emperors* over the *Church*, as the *Doctrin* of the *Christian Church*, their *Testimony* had been to the Purpose. And if this had been *Universally* so Declar'd, *Freely* and without *Compulsion*, by the *Whole Catholick Church*, then cou'd it not have been Deny'd to have been the *Doctrin* of the *Catholick Church*.

But it was so far from that, That besides Multitude of *Quotations* out of Particular *Fathers*, in all *Ages*; such as *Athanasius*, *Hosius*, *Ambrose*, *Augustine*, &c. several *Canons* were Produc'd, and that of *Councils* call'd *General* as well as others, for the *Independency* of the *Church*, and against the *Regale*, particularly as to the *Election* of *Bishops*, and the sitting of *Synods*. For Instance, *Can. Apost. c. 30. 31. 1 Counc. Nice. A. D. 325. c. 4. Constant. 2. Gen. Counc. A. D. 380. c. 6. Chalced. 4. Gen. Conc. A. D. 451. c. 9. 2. Nice. 7. Gen.*

7. Gen. Conc. *A. D.* 786. c. 3.  
*Constant.* 8 Gen. Counc. *A. D.* 871.  
 c. 22. besides Concil. *Eliber. A. D.*  
 308. c. 56. Concil. Antioch. *A. D.*  
 341. c. 11, 12, 16, 20. Concil. *Car-*  
*thag.* *A. D.* 419. c. 13, 15, 21, 65,  
 107. In which, and in several o-  
 thers, *Synods* are appointed to sit  
 frequently for the Necessities of  
 the *Church*. It is made *Excommu-*  
*nication* and *Deprivation* to *Ap-*  
*peal* from the *Bishop* to the *King*  
 or any *Secular Power* in *Ecclesia-*  
*stical* Causes. Or for any *Bishop*  
 to be made, not only by the *King's*  
*Command*, but if he make use of  
 the *Interest* or *Recommendation* of  
*Secular Princes*, or obtain his *Bi-*  
*shoprick* by their *Means*. And that  
 all *Elections* of *Bishop*, *Presbyter*,  
 or *Deacon* by the *Secular Magi-*  
*strat* shall be *Void*. And the *Me-*  
*thod* of their *Election* is set down.  
*viz.* Of *Presbyters* and *Deacons*  
 by the *Bishop*. And of the *Bi-*  
*shop* by the *Com-Provincial Bi-*  
*shops.*

*shops.* And that the Civil Magistrat shou'd, upon some occasions be Debarr'd from coming to the Church. Therefor that the Argument can never be made Good from the *Compliance* or *Silence* of some *Bishops* put in by some *Emperors*, and Hew'd down under them, or who turn'd *Sycophants* to them, to Infer that this of the *Regale* was the *Constant* and *Universal* Doctrin of the *Catholick Church*. To which the Direct *Contrary* is the *Truth*.

XV.  
Original  
of the Re-  
gale in En-  
gland.

Then ther were *Precedents* shewn against the *Regale*, in the most *Primitive* times of *Christianity* in *Britain*, as of S. *Oudocem* Bishop of *Landaff*, who *Excommunicated* three of his own *Kings*, after one Another, viz. *Mouricus*, *Morcant*, and *Gnidnert*, for several *Crimes*; And put them under severe *Penances*, which he oblidg'd them to *Perform*, before he Ad-  
mitted

mitted them to the *Peace and Communion* of the *Church* by *Absolution*. This is told in *Sir Hen. Spelman's Hist. of the English Councils*. Tom. 1. p. 62. &c. Which Book *Dr. Wake* Quotes in his *Authority of Christian Princes*, for Later Instances which he thought favour'd the *Regale*: But takes no Notice at all of these and other more *Ancient and Contrary Examples*.

And these are the More Considerable, because they were about the years of *Christ* 560. and 565. among the *British Bishops*, before *Austin* the *Monk* came into *England*: And consequently before ther cou'd be the least Umbrage that this was any Part of *Popery*.

Then it was shewn how that after this, in times of *Popery*, the *Regale* began to Obtain in *England*. That it is an Effect of *Popery*, tho'; at first sight, it seems Contrary to it, as being a *Restriction* to that *Universal Supremacy* which the *Popes*



*Popes* Claim over All *Churches* But (as will be shewn hereafter) the *Popes* found that they could not Maintain their *Usurpations* over All the other *Bishops* in the World, who wou'd be too Many for them, without the Assistance of the *Kings* of the Earth; with whom therefor they were Content to Divide the Prey, and Bribe them with the Nomination of some *Bishops*; and Disposal of the *Revenues* of some *Churches* during the *Vacancies*; And some *Peculiars* Exempt from the Jurisdiction of the *Bishops*; That the *Kings* might Maintain the *Usurpations* of the *Popes* over all the Rest. Both equal Ehemies to *Episcopacy*.

That *Episcopacy*, thus Grinded to Powder betwixt these *Upper* and *Neither Mill-Stones*, yet did *Struggle* sometimes, and Assert its *Right*. Mr. *Prynne* in his *Records* gives Many Instances, both in *England* and *Ireland* of *Bishops* Cho-

sen.

sen by the *Clergy*, without the *Kings License*, or his *Recommendation* of the *Person*, which afterwards grew, by Custom, as is usual in such Cases, into a *Right* absolutely to Dispose of *Bishops* and *Churches* at their Pleasure, as it is at this Day, tho' Under the *Mockery* of a *Conge d'Eslier*, as it is call'd in the *Statute* 1 *Ed. vi. c. 2.* And therefor is taken away and quite Abolish'd by that *Act* of *Parliament*. And so Continues in *Ireland*, where the *King* disposes of *Bishopricks* Merely by his *Letters Patents*, without any *Conge d'Eslier*, which is still kept up in *England*; tho' to no other Purpose, than to shew the Ancient *Right* of the *Church* to Elect her own *Bishops*.

But it was said, That the Present *Practice* is contrary to our 37th *Article*, wherein our *Kings* do Renounce any other *Power* over the *Church* than such as was Always given to All Godly *Princes* in  
H.

*H. Scripture by God himself.* Which was not to have the *Election* of *Priests* under the *Law*, as before is shewn; Much less of the *Priests* under the *Gospel*, wherein nothing at all is said of this *Power* being in *Kings*, but was given into other Hands.

That therefor, if the said *Stat.* 1 *Ed.* vi. c. 2. May not be Constru'd of the *Temporal Jurisdiction* Only which *Bishops* derive from the *King*, as before has been Explain'd *Sect.* IX. Then it is superseded by this subsequent *Act of Parliament*. Which being Made in *Explanation* of the *Former*, Obliges Us rather to take the *Former* in this *Sense*, than to think them *Abrogated* by the *Later*; And so to make our *Laws* all *Consonant*, rather than *Repugnant* to one another. However, That the *Later* must stand: And cannot be *Abrogated* by any *Contrary Practice*: But, on the other side, our *Pr*  
*ctice*

which is to be Regulated by the Laws. At least, the *Laws* are hereby Justify'd, tho' our *Practice* shou'd be Contrary.

Now these instances which Mr. Prynne has Collected, of *Bishops* Chosen by the *Clergy* without the *King*, were in the *Popish* times. And he tells Us likewise, That the *Kings* took this ill; And sometimes Proceeded to Punish these *Bishops*, by seizing their *Temporalities*, and making them Compound, &c. However it shews, That the *Bishops* and *Clergy* were then sensible of their *Right*, and thought that the *Kings* Interposing in their *Elections*, by *Nomination* or *Recommendation*, was an *Encroachment* upon the *Charter* of the *Church*.

There is another Record I have met with, that is, an *Inscription* now to be seen in the *Parlor* of the *Hospital* at *Ledbury* in *Herefordshire* (which for the *Satisfaction* of the *Reader*, I have hereunto Annex'd)

nex'd) wherein is told, That *Hugh Foliot*, Bishop of *Hereford*, the founder of that *Hospital*, was *Elected* by the *Presbytery* of the *Cathedral Church* of *Hereford* in *October*, *An. Dom. 1219*. Without Letters from the *King*, written to the *Prejudice* of their free *Election* (even as it is testify'd of *Robert Foliot*, to have been Chosen before him in the year of our *Lora 1173*.) he liv'd Bishop in the *Reign* of *King Henry the 3d.* &c.

*Mr. Prynn* in his *Records*, 2. vol. p. 355. shews, that this same *Hugh Foliot* was *Arch Deacon* of *Shrewsbury*, and then Recommended by *K. John* to the *Bishoprick* of *St. Davids*. Which, it seems, was Rejected, for his Name stands not in the List of the *Bishops* of *St. Davids*, but is amongst the *Bishops* of *Hereford*. So that he was Refus'd by the *Clergy* of *St. Davids*, to whom he had the *King's* Recommendation: And Chosen by those

of Hereford without it; which, as before shewn, they thought a *Prejudice to their Free Election*. It was here taken Notice of, That the Forme of the *Conge d' Esliers* in those days (as in the *Records* produc'd by *Prynne*) was not by way of *Command* to the *Clergy*, as Now; but of *Request* and *Desire* only. The *King* call'd it his *Petition* to the *Clergy*, And Besought them to lend a *Favourable* and *Benign* Ear to it. *Ut huic Petitioni Mea favorem prabeant benignum*, was the *Form* then in Use. And shews Plainly where the *Right* of *Election* lay.

And likewise the Force of *Prescriptions*, which, in time, Grow up to create a *Right*, and Construe *Petition* to Mean *Command*.

And the *Recommendations* of Men in *Power* are Commonly so Understood. Which makes every *Petty Corporation*, Jealous of their *Liberties*, seek by all Means to Avoid

void them : Lest they have as little left them at the last, as that *Share* of the *Prey* which the *Lion* left to the *Ass*.

But to the Subject in hand, the *Original* of the *Regale* in *England*, it was Concluded,

That before the Coming of *Austin* the *Monk* into *England*, and before *Popery*, the *Regale* was not known, as by the Instances before-mention'd of *St. Oudocens*, &c. is very Plain.

Therefor that we must Date the *Original* of the *Regale* in *England* from the times of *Popery*. And that it must not pass as a *Novelty* of the *Reformation* : Which did Pretend but to *Restore* the Ancient *Regale*, free from the *Usurpations* of the *Pope* ; Who had got an *over-Share* in the *Division* which He and the *King* had made of the *Episcopal* Power and Authority. But ther was no *Restoring* to the *Episcopat* on either side. All the Choice left



left to it was, Who shou'd be its  
*Executioner.*

After this it was said, That the <sup>XVI.</sup>  
*Principle* of the *Regale* did carry <sup>The Con-</sup>  
with it such *Consequences* as were <sup>sequences</sup>  
totally Inconsistent with the Noti- <sup>of the</sup>  
on of a *Christian Church.* And In- <sup>Principles</sup>  
volv'd those who hold it in Many <sup>of the Re-</sup>  
*Contradictions* and Absurdities. <sup>gale.</sup>

I. Here was call'd to Mind what  
was before said of the *Topick* set  
up by Dr. *Hody*, &c. to make it  
*Right* to Comply with *Wrong*:  
Which was further Improv'd.

One said, That *Right* and *Wrong*  
were old Opposits. But that these  
Authors had set up a *Distinction*  
betwixt *Right* and *Truth.* For in  
the *Reflex.* (before Quoted) p. 14.  
they tell us, That *Anastacius* being  
*In-validly* Depriv'd, was still the  
*Rightful* Bishop, And yet at the  
same time his Successor Gregory was  
True Bishop of the same See. By  
which they were either Both Bi-  
shops

shops of the same See, at the same time, and so that Church had Two Bishops; And then *Anastasius* was not Depriv'd, for he Remain'd Bishop still: Or otherwise, Bishops have no Right or Title but Possession; and then, *Anastasius*, when Depriv'd, tho' In-validly, cou'd not be Rightful Bishop. Nay, a Bishop cannot be Depriv'd In-validly, if he has no Right but Possession. For then, Deprivation, no Matter how, do's his Business. And he has no Right to seek to be Restor'd; And his Cession, or giving up his Right to his Successor, is a Jest Yet Dr. Hody bestows a Passionate Exhortation upon our Depriv'd Bishops, to Give up their Right (which he do's not Dispute) for the Peace of the Church. And Reflex. p. 24. tells how *Liberius* Bishop of Rome, when he was Depriv'd, Refus'd to submit to *Felix*, who was put in his Place. And finds no fault with him for this: But Improves it to

an Argument for his *Hypothesis*,  
That though ther was no Cession,  
yet they that knew Felix to be Ortho-  
dox, very freely Recogniz'd him.

And where was the Harm? said  
one (*Smiling*) They only Recog-  
niz'd *Felix* as the *True* Bishop: But  
they Recogniz'd *Liberius* as still  
the *Rightful* Bishop!

But it was thought strange,  
How a Bishop, when *Depriv'd*, if  
*Invalidly*, shou'd have a *Right* to  
Claim the *Obedience* of his *Subjects*:  
And yet that ther shou'd be no  
Manner of *Obligation* upon his  
*Subjects* to Pay it to him, or so  
much as to *Concern* themselves, *For*  
*what*, or *By whom* he was *Depriv'd*,  
whether *Justly* or *Un-justly*, whe-  
ther *Validly* or *In-validly*!

Some said, That this did De-  
stroy all *Right* of Bishops, even  
when in *Possession*. For that he  
who has no *Right* but *Possession*,  
has no *Right* by his *Possession*. Mere  
*Possession* can never give *Right*,

G

else

else all *Robbers* wou'd have it. But *Possession* may Continue so Long, till those who have a *Better Title* are all Extinguished: And then a *Right* may follow that *Possession*, when there are None who Claim a *Better Right*.

It was said, That this was the Case of the *High-Priesthood* of the *Jews* under the *Romans*, when our *B. Saviour* came into the World. The *Romans*, then their *Conquerors*, had Chang'd the Order of their *High-Priesthood*, made it *Annual* and *Arbitrary*, put out, and put in whom they Pleas'd. As the *Grand Segnior* do's now with the *Patriarchs* of *Constantinople*. And under that *Extreme Servitude*, there were None who set up their *Claim* against the *H. Priest* or *Patriarch* in *Possession*: But all agreed to *Submit* and *Obeys* them. So that there was no *Competition*. And if any had a *Better Right*, they were Content to *Wave* it, and *Recognize*

nize the *Right* of the other. Ther were no *Priests* and *Anti-Priests* in Opposition to One another. And therefor ther could be no *Schism*.

Hence it was that our B. *Saviour* and His *Apostles* did own the H. *Priests* of the *Jews*, for ther were then no other. And the *Greek Churches* under the Dominion of the *Turk* do own the *Patriarch* of *Constantinople*, for they have none other.

II. That all the Objections can be Rais'd from hence, will not come up to that Height of Difficulty which the Hypothesis of the *Regale* do's force Men to. For that in the *Second Defence of the Church of England from Schism*, &c. Printed An. 1698. p. 8. it is Positively Deny'd, Ther are any *Priests* or *Priest-hood* Now in the *Church of England*. (not being Aware, That the very Word *Priest* is Retain'd in our *Book of Ordination*.) So  
G 2 that,

that, by this, we Must either Part with our *Priesthood*, or with the *Regale*. They are Made *Inconsistent*. And the Reason is, Because, otherwise the *Regale* cannot be Advanc'd above the *Priesthood*. But ther are Greater *Straits* than these to which this *Principle* of the *Regale* do's Reduce its *Clients*.

III. Dr. *Wake* cannot stop the Current of the *Regale* short of Matters of *Faith*: Which as well as *Discipline*, he brings Under it. For in his *Authority of Christian Princes*, p. 75. Speaking of the Extent of the Power of the *Prince*, he says it Reaches, *Not only in Matters of Discipline, but in Matters of Faith too*. And that the *Prince* may *Confirm*, or *Rescind* the *Decisions* of a *Synod*, as he Pleases, even in Matters of *Faith*. And this he Proves, p. 138. by the Example of *Hen. viii.* in his Modelling the *Articles*, which, says the

the Dr. Relate to *Doctrins of Faith*, and that in the most Necessary Points of it. And yet see what Liberty the King took, in Judging, as well as Correcting of what they (the Synod) had done. And p. 335. He makes the Law the Standard of Heresie. And says, *There is no such mighty Danger in this, Unless for those, who wou'd make more to be Heresie than the Law has Declar'd so to be.* And if that be the Danger, I believe all Wise and Charitable Men will desire, that they may be always Liable to it. And p. 125, 126. he says, That the King may Suspend or Annul the Sentence of Heresie (for that is the Subject treated of from p. 116.) pass'd against any Person by the Church.

But he comes Round about again, and overturns every Stone that he had Laid. For putting an *Objection* he knew cou'd not be mist, ther were so many Instances of it, he Repeats it in these Words,



P. 43. *That Princes may Abuse this Power to the Detriment of the Church. And Answers, That whenever the Civil Magistrat shall so far Abuse his Authority, as to Render it Necessary for the Clergy, by some Extraordinary Methods, to Provide for the Churches Welfare, that Necessity will Warrant their taking of them.*

I. This makes the *Clergy* Judge of the *Necessity*. And then they may take to these *Methods* when they see Cause.

2. No *Necessity* can Create any *Authority*; Tho' it may Excuse sometimes the *Exercise* of an *Authority* in an *Extraordinary Manner*, which wou'd not be Justifiable, but upon the Account of such *Necessity*. Therefor it follows, That the *Clergy* have such an *Authority* (against which he Disputes) *Independent* of the *State*: And a *Right* to *Execute* it, whenever they Please.

3. If

3. If *Christ* left no more *Authority* with his *Church* than he thought *Necessary* for the Carrying on of those Ends, for which he did Institute a *Church*: Then a *Less Authority* will not be *Sufficient* for those Ends. Upon this it was *Queried*, Whether the *Church* cou'd give up any *Part* of her *Authority*? And is not Oblig'd to *Resume* it? Otherwise it was said, That She Disables her self from the *Effectual* Discharge of her Duty, as to those Ends for which she was Instituted: And how then shall She give an Account to the *Great Shepherd* who Invested her with such *Authority*, for those Ends?

And this was Urg'd from the Example of *Civil Government*, which it is *Necessary* shou'd be *Absolute* and *Un-Controulable*; as the *Supreme Power* is in all *Governments*, wherever it is Lodg'd, whether in *One*, or in *Many*. And therefor no *Government* can do

G 4                      any

any *Act* to *Limit* it self. The *Supreme Legislative Power* cannot Make it self not to be *Absolute*. If it cou'd, it must *Dissolve* it self, and cease to be *Supreme*; for, whatever is *Limited* cannot be *Supreme*: Therefor it is a *Maxim* in our *Law*, *Suprema Potestas seipsam Dissolvere potest; Ligare non Potest*. That the *Supreme Power* may *Dissolve* it self; but cannot *Limit* it self.

Upon this it was mov'd, Whether the *Church* by *Limiting* her *Authority*, or suffering it to be *Limited* by the *State*, had not *Dissolv'd* her self, and given up her *Charter*? To which it was said,

I. That ther is a Difference betwixt *Limiting* ones self, and being *Limited* by Another. And again betwixt submitting *Freely*, and per *Force*. That the Latter is the Case of the *Church*. It was the *Premunire* that Squeez'd out the *Submission* of the *Clergy*, 25

H. viii. c. 19. *Et sic de Ceteris:*

II. When any *Constitution* of *Civil Government* *Dissolves* it self, another *Immediately Succeeds*; as if a *Monarchy* be turn'd into a *Commonwealth*, or a *Commonwealth* into a *Monarchy*: And consequently *That* which was *Dissolv'd*, is no More. But we cannot say that the *Church* is no more. There is still a *Church*, such as it is. And Nothing *Succeeds* to it. If it were *Dissolv'd*, ther wou'd be no *Church*: But nothing wou'd come in its Room, unless you will say a *Privation*, that is the *Want* of a *Church*.

That therefor, Since no *Power* can *Limit* it self: And that the *Church* is not *Dissolv'd*: The Consequence must turn, That she is not *Limited* by any thing that she has done, past the *Power* of her *Re-Calling*, More than a *Parliament* is by any *Preceding Act* of *Parliament*, which it may *Alter* or

*Rescind* at its Pleasure, as is done Every Day.

III. The Church is a Society spread over the Earth: And therefore cannot be *Dissolv'd* in any one Kingdom or State. Nor can the Concession of any National Church Oblige the Church Catholick. Nor Oblige that National Church her self, otherwise than according to the Rules of the Catholick Church. More than a Committee of the House of Lords or Commons can Oblige the Whole House: Or Govern Themselves by any other Rules than those which are Prescrib'd by the House.

From hence was Argu'd the Impossibility and Contradiction, That any Kingdom or State shou'd have Authority over the Church within their Dominions, in Ecclesiastical Matters: Because, at that Rate, the Church wou'd be broke to Pieces. One sort of Church set up in one Kingdom, and Another, in

Ano-

Another. And *Churches* must go to *Warr*, as oft as *Kingdoms*. Nothing wou'd Remain *Uniform* in the *Church*, either as to *Church-Government*, *Doctrin*, or *Worship*. And the *Church of Christ*, and all the *Holy Institutions* of His Religion must become Subservient to *Worldly Politicks*, and made to Answer every *Turn of State*.

And it was said, That the Plain Consequence of this must be to Root up all *Religion* from off the Face of the Earth. For that no *King* or *State* can believe any *Religion* of their own setting up. Because then they must know that the *Original* of it is not *Divine*. At least, they can never Believe *Christianity*, which onely is a *Reveal'd Religion*, and therefor must Come Directly from *Heaven*.

And that if they Believe *Christ* did *Institute* a *Church* upon Earth, and gave Her any *Commission*; they must Believe such *Commission*

to

to be *Divine*: Which they cannot Believe, if they think it in their Power to *Limit* it, at their Pleasure, and to make it *Dependent* upon them. They cannot think that *Christ* gave any such *Spiritual-Commission*, Unless they believe it to be *Superior* to them in *Spirituals*. More than any *Subject* cou'd believe, That *God* had given to *Kings* a *Temporal Commission*, and yet not think the *King* to be *Superior* to him in *Temporals*.

Here an Observation was made to Explain what seems a Mystery to many People in *England*, That notwithstanding the *Deposing Doctrin* is taught at *Rome*, and has been Practis'd by their *Popes* even in *England*, as well before as since the *Reformation*; And cou'd never yet be brought to *Disown* it: Yet it shou'd prove so hard a Task as we have found it, to keep our *Kings* from running over to *Papery*.

And



And the Reason was given, Because they cou'd not believe that Church to have any *Divine Commission*, and Consequently to be a Church, which had Laid her self so Low under their Feet, with Respect to Her *Spiritual Commission*. That therefor they had rather submit themselves, tho' with the Hazard of their Crowns, to a *Foreign Bishop*, who Asserted a *Superiority* over them both in *Spirituals* and *Temporals*; than to have no *Bishop* at all to be subject unto, even in *Spirituals*; which is indeed to be Quite out of the Church.

That surely they wou'd not have Chosen this Desperat Remedy, if they cou'd have found *Bishops* in their Own Dominions, who, tho' Subject to them in *Temporals*, even to *Death*; Yet wou'd not have submitted their *Spiritual Commission*, Deriv'd from *Christ* alone.

That

That *Kings* wou'd have believ'd such *Bishops* to be what they call them, Their *Fathers* in *God*. And *K. Char. II.* wou'd not have had Reason for that sharp *Sarcasm*, when, upon Discourse of the Comparison betwixt the *Church* of *Rome*, and the *Church* of *England*, he said, *The One seem'd to be in Earnest, the Other in Jest.*

XVII.  
Of the  
Popes Su-  
premacy.

From the *King's Supremacy*, our Discourse turn'd naturally to the *Popes Supremacy*. And it was said, That the *Pope's* stretching his *Supremacy* so *Universally* and *Absolutely* as he had done, was the Great Cause of *Schism* in the *Western Church*.

For that he, not being Content with that *Primacy*, which by the Constitution of the *Western Church*, had been Affixed to his *See*, for the Better and more Easie Regulation and Carrying on the Commerce and Correspondence, and Managing the

the Jurisdiction of the *Episcopal College*, And which was Granted to him *Jure only Ecclesiastico*: Did set up for an *Universal and Un-limited SUPREMACY*, And that *Jure Divino*, over all his *Collegues*, the *Bishops* of the whole *Catholick Church*: Making all their *Authority* depend upon him Alone: And therby Resolving the Power of the whole *Episcopal College* into the single *See of Rome*. That this is one of the *New Doctrins* of *Rome*. It was not known there in the Days of *Gregory* the *Great Bishop of Rome*, who Dy'd in the *Seventh Century*. Then it first began to be set up by *John Bishop of Constantinople*, when the Seat of the *Empire* was Translated thither. And *Gregory* the *Great* Wrote severely against it. He calls it, a *Novel Doctrin*, which had Never been known at *Rome*, or Pretended to by Any of her *Bishops*. That it was against the  
Doctrin

Doctrin of the Gospel, against the  
 Decrees of the Canons, against  
 the Rights of all other Bishops,  
 and of all Churches. A horrible  
 Injury and Scandal to the whole  
 Universal Church. That the Bi-  
 shops were the Stars of God, and  
 whoever sought to Advance his  
 Throne above them, did in that  
 Imitat the Pride of Lucifer, and  
 was the fore-runner of Anti-Christ.  
 Whose times he said he then saw  
 Approaching, by this Most Wick-  
 ed and Tyrannical Usurpation of  
 one Bishop above all the Rest of  
 his Collegues, and to stile himself  
 Patriarch of Almost the whole Oe-  
 cumenical Church. *Se penè per*  
*Omnes versum omnes pulcherrimum* Patriar-  
 cham Nominaret. But if Gregory  
 had liv'd a little longer, he might  
 have seen that Arrogant stile ta-  
 ken up by his own Successors the  
 Bishops of Rome, without a *Penè*  
 or *Almost*, and to have made  
 themselves Patriarchs of the Whole  
 Oecu-

Oecumenical Church without Exception. And Gregory do's not only thus severely Inveigh against this Usurpation, but gives Excellent Reasons against it. He says. *Si Unus Episcopus vocatur Universalis, Universa Ecclesia corrui, si Unus Universus Cadit.* i. e. That if One Bishop be call'd Universal, the Universal Church falls, if that Universal Bishop falls: But says he, *Absit à Cordibus Christianorum Nomen istud Blasphemie, in quo Omnium Sacerdotum Honor adimitur, dum ab Uno sibi Dementer Arrogatur.* i. e. But let that Blasphemous Name be Abhorrent to the Hearts of all Christians, by which the Honour of all Bishops is taken away, while it is Madly Arrogated by One to himself. Here that is call'd Blasphemy and Madness, which is Now Made the Plenitude of the Apostolical Authority! These, and Much More to the same Purpose, is to be seen in Gregory's Book of  
Epi-

*Epistles.* Lib. iv. *Ep.* 32, 33, 34, 36, 38. L. vi. *Ep.* 24, 28, 30, 39. L. vii. *Ep.* 30. L. xi. *Ep.* 45. And several others. This Notion which Gregory had of the Church, Opposit to that of an Universal Head upon Earth, but Govern'd by the Episcopal Colledge, is what to his time had Prevail'd in the Catholick Church.

This is the Language of the Great St. *Cyprian.* *Ep.* 68. p. 178. That therefor the Episcopal College is Large, and ther are Many Bishops, join'd together in the Bond of Unity: That if any Bishop of the College should propogat Heresy, and so seek to Tear and Wast the Flock of Christ, the Rest might mercifully Interpose for the saving of the Flock, and Gather again the Sheep of the Lord into the Fold. For tho' we are many Pastors (says he yet we all Feed the same Flock. And *Ep.* 55. p. 112. he says That as ther is but One Church thro' the Whole World; Divided into  
many

many Members: So ther is but one  
*Episcopat*, diffusi'd in the Numerous  
 Agreement of Many Bishops.

Among these the *Bishop of Rome*  
 held the first Place, as being *Bi-*  
*shop* of the most Eminent City in  
 the World, it being then the Seat  
 of the *Empire*. And therefor Ap-  
 plications were Made Principally to  
 him in Affairs of the Church.

But for any such *Universal Su-*  
*premacy* as is now Pretended, on  
 Account of his being the *Ultimat*  
 and *Infallible Judge of Controversy*, it  
 was Totally Unknown to these Ear-  
 ly Ages: In which, tho' ther were  
 Many and Great *Controversies*, yet  
 No such Appeal to the *Bishop of*  
*Rome* do's Appear from any Body.  
 And it cou'd not have been mist,  
 if that had been the Principle of  
 those Times: For it had been a  
*Summary Way*, and the only true  
 way of Ending all their *Controver-*  
*sies*.

But



But on the Contrary we find, That St. *Cyprian* and Others did Oppose the *Bishop* of *Rome*, Argue against him, and *Reprove* him sharply, where they thought he Deserv'd it.

And St. *Cyprian* and other *Bishops* give him no other Title than that of *Fellow-Bishop*, and *Joint-Brother*: And take leave to Differ as freely from him, as from other *Bishops*.

St. *Cyprian*, when *Arch-Bishop* of *Carthage*, wou'd not take upon him to be *Bishop* of *Bishops*, even over those *Bishops* of his own *Province* whom he call'd together in *Council*, and wherein he *Presided*. Nor Requir'd that any of them shou'd be Determin'd by his Authority, upon any Point: But allow'd that they Might Differ from his Judgment, seeing they were not Accountable to him, or any Other, but to *Christ* the Chief *Shepherd*, who had Intrusted them

them with His Flock under their Charge. *Cyp. in Concil. Carth. p. 129. &c.* And as he Assum'd no such Supremacy to himself, as little did he Allow it to Any Other.

The Notion of an *Universal Vicar* was not then Invented. *St. Cyprian* says of Every *Bishop*, that he do's *VICE PASTORIS Custodire Gregem. Ep. 8. p. 16. Keep the Flock in the Place of Christ the Chief Shepherd.*

And the *Canons* after made do Regulat the Precedence and Jurisdiction of the *Patriarchs*, of whom *Rome* was one.

And the *Council of Carthage, A. D. 419. Can. 126.* forbidding Appeals to any *Trans-Marine Jurisdiction*, under Pain of *Excommunication*, are Absolutely Inconsistent with such an *Universal Supremacy*, as *Rome* did afterwards Claim, and that *Jure Divino*.

That this *Usurpation* of the *Bishops* of *Rome* upon the *Episcopat*,  
made

made the Famous Arch-Bishop of Spalato M. Anton. de Dom. quit their *Communion*, and come over into *England*, in the Reign of *L. Jam. 1.* to seek for a more Pure and Primitive *Episcopacy* here, as himself gives the Reason, in his *Consilium Professionis.*

But finding here a More *Heterogeneous Erastianisme* in the Regalt, he Return'd. But whether into their *Communion* again, or not, is not Certain.

I. But the Bishop of Rome having thus Graspt the Power of the whole *Episcopal College* into his own hand, took upon him not only to *Tyrannize* himself, but, out of the *Plentitude* of his Power, he Sold the *Right* and *Authority* of other *Bishops* to *Kings* and *Secular Princes*, on Condition that they wou'd *Aggrandize* his See, and Maintain him in his *Usurpation* over the Rest of his *Collegues* the *Bishops*. Thus Sharing the Spoils of the

the Church with those, who were Able by their Power, to keep his Robbery from being Question'd. As Bishop Burnet says in his *History of the Regale*, p. 241. *The King and the Pope agreed to Divide the Promotions to all Prelacies between them.*

It was the Pope who first thoroughly settled the *Regale* into an Ecclesiastical Establishment, As Grotius tells (*de Imper. Summar. Potest. cir. Sacra. c. 10. §. 24.*) from Onuphrius and others, That the Custom of the *Emperors* Chusing *Bishops* Prevail'd from the time of *Charles the Great*. And that it was Established by the Authority of Pope *Adrian. I.* Who ordain'd that the *Ring* and *Pastoral-staff* of a Deceas'd *Bishop* or *Abbot* shou'd be Carry'd to the *Emperor*: And that he might Invest whom he Pleas'd therewith, and Command them to be Consecrated accordingly. And from hence

hence this Custom prevail'd thro' *France, Germany and Italy*, which was then call'd the *Latin World*. And other *Kings*, as *Spain, Hungary, &c.* Imitated their Example. So that, says *Onuphrius*, this became the Custom of the *Latin World*. And *Kings* did, at last, Extend it even over *Rome* it self (It is no New thing, to see *Partners* fall out in Dividing of the Spoil, and to *Rob* one another) several of whose *Bishops* he there Instances, were Chosen by the *Roman Emperors*, who, he says, did not only Choose all *Bishops, Abbots, Deans, and Prebends*, and all Inferior Orders of the *Church*, but the *Bishop of Rome* himself.

This Continu'd in the *Church of Rome* 300 years, during the *Reigns* of 60 *Popes*, till Pope *Hildebrand* set himself against it, and others after him; And have brought it to what we now see. They have Bent the Bow as Much the *Contra-*

ry Way: And *Assum'd* the Power of *Deposing* **KINGS**, to Beat down their *Pretence* to the *Investiture* of *Bishops*, when they found, That it stretcht it it self even to the *Bishops* of *Rome* themselves. But when they had got *Free* themselves, they were Content that the other *Bishops* shou'd be kept still under the *Yoke*. And Made a New *Dividend* of the *Spoil*: Allowing to *Kings* by *Concordats*, the *Presentation* of some *Bishopricks* and other *Church-Preferments*, that they might securely Enjoy all the Rest. This was the Effect of Resolving the Whole Power of the *Episcopal College* into *One*, as *Gregory* the Great fore-told.

This Bargain the *Pope* has made for them as *Supream Head* and *Governour* of the *Church*.

2. But not Content with this, and to Humble the *Episcopat* more Effectually, he, as the *Soveraign Disposer* of all other *Bishops* and  
H                      their

their *Authority*, has set up vast *Swarms* of *Regulars*, in all *Countries* Subject to his *Supremacy*: And has *Exempted* them (contrary to the *Ancient Canons*) from the *Jurisdiction* of their *Respective Bishops*: And made them Accountable only to the *Superiors* of their *Respective Orders*, and Ultimately to himself. Therefor they are Justly call'd *The POPES Life-Guard*, as Depending *Wholly* and *Soley* upon Him. And serve him to Purpose in *Battelling*, upon all Occasions, his *Great Foe Episcopacy*, as *Lainex* the *General* of the *Jesuits* did at the *Council of Trent*, by the same Arguments which the *Protestant Presbyterians* have since Borrow'd against the *Episcopal Authority*.

But the stout Opposition then given by the *Bishops* of *France*, *Spain*, *Germany*, *Hungary*, and all the *Popish Dominions*, except some of *Italy* who were the  
*Pope*



*Pope's* Creatures, to this Pretend-  
 ed *Supremacy* of the *Pope* over all  
 other *Bishops*, and in Defence of  
 the *Primitive Divine Right* of the  
*Episcopat*, insomuch, That they  
 forc'd the *Pope* to Use all his Arts,  
 to have that *Question* Dropt which  
 he had brought into the *Council*,  
 against the *Divine Right* of *Epis-*  
*copacy* (excepting Only that of  
 the *See of Rome*) And to keep  
 the Unanimous Opinion of the *Bi-*  
*shops* for the *Divine-Right* of Eve-  
 ry *Bishop*, as well as the *Bishop* of  
*Rome* from being past into a *De-*  
*cree* of that *Council*: I say, this  
 shews Us plainly, That the *Bi-*  
*shops* of the *Roman-Communion* are  
 kept under the *Usurpations* of the  
*Papal Snpremac*y by *Art* and *Pow-*  
*er*: And, in all Probability, wou'd  
 have Deliver'd themselves before  
 this time, but for fear of falling  
 More Absolutely under the Power  
 of the *Regale*: Which, by the Ar-  
 tifice of the *Popes*, is kept over

their Heads, that they may not think of Steering off from *Scylla*, for fear of falling into *Charybdis*. But the *Channel* lies betwixt these Two. Which is *The Primitive Episcopat*, free from the *Encroachments* of the *Pontificat* and the *Regale*, that have Agreed to support and Maintain Each Other.

3. Another *Artifice* to Break the *Episcopal* Authority, is the Many *Peculiarities* which the *Pope* has Made, *Exempt* from the *Jurisdiction* of the *Bishops*. And the *Regale* thinks fit, for the same Reason, to keep them up. The *Pontificat* and the *Regale* Quarrel sometimes about them, to get them from one another: But *Both* Agree to keep them from the *Bishops*.

4. Again the *Pope*, as *Supream Treasurer* of the *Church*, has sweetly Dispos'd of her *Patrimony*. He has *Appropriated* to the *Regulars*; and *Sold* and *Infodated* to Other *Lay-Men* (for all the *Regulars* are not

not *Clergy*) all the *Tythes* in *Italy*,  
and Most in other *Popish Countries*.  
And the *Regale*, where Pretend-  
ing to *Reform*, has Seiz'd upon all  
these: But Return'd Nothing to the  
*Church*, from which they were taken.

This is still the Effect of Letting  
the Whole Depend upon One,  
whether *King* or *Bishop*: But with  
this Difference, That ther is None  
who Pretends to be *Universal King*:  
And therefor, what Every *King*  
may do in his own *Dominions*,  
the *Universal Bishop* may do all the  
*Christian World* over.

Then the Grand Pretence of the  
*Popes Universal Supremacy* was  
Discours'd, viz. To preserve U-  
nity in the *Church*, as being One  
*Society*, which cou'd not be with-  
out a Visible *Head*: To this it  
was said,

I. That ther is One *World*. That  
this Whole *World* is One *King-*  
*dom* to *God*. As it is written,

H 3

His

*His Kingdom ruleth over all.* Psal. Ciii. 19. *They shall speak of the Glory of thy Kingdom.* Psal. Cxlv.

II.

That God has Appointed no Universal Deputy or Monarch under Him, over the Whole World. And that the Peace and Unity of the World is best so Consulted by His All-Wise Providence. For that no Mortal Man's Abilities are sufficient to Govern the Whole Earth. It wou'd Occasion Infinity of *Defections* and *Rebellions*, and bring the World to Greater Wars and Confusions, than as it is now *Carved* into Many INDEPENDENT Kingdoms and States.

That Appeals cou'd not be Made from All Parts of the Earth to a King in any One Place. Besides Many other In-superable Difficulties, which are Obvious to any who will Consider of such a Scheme.

II. That the same do Occur in the Notion of an Universal Bishop,

to whom *Appeals* from all *Parts* of the *Earth* must Come.

That therefor Many and *Independent Churches* are no more an *Objection* against the *Unity* of the *Church*, than many *Kingdoms* against the *Unity* of *God's Universal Kingdom*.

That ther is a *General Law*, call'd the *Law of Nations*, by which all *Kingdoms* and *States* think themselves *Oblig'd*: And by which the *Peace* and *Commerce* of the *World* is *Maintain'd*.

That ther is a yet *Stricter* and *More Firm Bond* of *Unity* betwixt the several *Churches* of *Christ*: For whereas any *Civil Sentence* as of *Death*, *Confiscation*, &c. pass'd by any *King* has no *Effect* out of his own *Dominions*: The *Sentence* of *Excommunication*, or other *Spiritual Censures*, when Pass'd Justly by any *Bishop* of the *Catholick Church*, have, by the *Rules* of the *Catholick Communion*, their *Effect* in all other *Churches* through the

World. And when those *Censures* are *Releas'd* by the Proper *Bishop*, the *Criminal* is *Absolv'd*, and *Restor'd* to *Communion* not only of his own *Bishop*, but of *All* the *Bishops* of the *Catholick Church*.

So that the Power of every *Bishop* Extends all over the Whole *Christian Church*: Whereas the Power of Any *King* is Limited within his own *Dominions*. And the *Church* is Cemented in a stricter *Bond of Unity* than the *Secular World*: The *Communion of Saints* being a more *Sacred* and much stricter *Tye* than the *Commerce of Nations*. And Extends it self to the other *World*, takes in the *Saints* and *Angels* of *Heaven*, as making one *Family*, one *Body* with the *Church* upon *Earth*, all United under One *Head*, *CHRIST*, the *Lord* and *Father* of All.

III. That God has Made *Christ* his only *Universal Deputy* over the *World* and the *Church*. He is the Only *UNIVERSAL King* and *Bishop*.



*Bop.* And it is as Great Blasphemy for any One to Arrogate to Himself the One as the Other.

*For the Kingdom is the LORD's :* Psal. xxii.  
28  
*And he is the Governor among the Nations. And the Churches of those Nations who Turn to the LORD. Ver. 27. Hence the Gospel is call'd, The Kingdom, in All the World.* Mat xxiv.  
14  
*And no Particular Kingdom is The Kingdom, more than it is The World. And the Kingdom of the Gospel Means nothing other than The Church. But Rome wou'd be not onely the Chief or Principal of the Churches or Kingdoms ; but it wou'd be The Church, The Kingdom, that is, The World. And Her Bishop will be Content with Nothing lets than an UNIVERSAL King-ship.*

IV. That the Whole *Catholick Church* must Depend Absolutely upon the *Universal Bishop*, in Matters of *Faith*, as well as *Discipline* : And there-



therefor as his *Power* is *Infinite*, it must be *Infallible*, else as *Gregory* said, *The Church must suddenly Fall, if it come to Depend upon One*. Hence the *Popes* when they had set up for *Universal Supremacy*, Assum'd likewise, *Infallibility* to themselves.

But then the *Confusion* they are in to find where this *Infallibility* Lies, has render'd their Pretence to it *Contradictory* to it self; The *Necessity* they Pretend for it, being to Reduce things to a *Certainty*, and *Infallible Judgment*; They are in Nothing more *Un-certain* than in this.

*Bellarmin*, and the *Italian Fryars*, who Writ at the *Pope's* feet, place this *Infallibility* in the *Person* of the *Pope*, as *Successor* to *Peter*, and consequently *Heir* of all the *Promises* made to *Peter*. And Extend it not only to *Matters of Faith*, but of *Practice*. For they Rightly say, That this Argument of the *Necessity* of  
an

an *Infallible Guide*, from the *Goodness* of God not to suffer Mankind to be at a Loss for Want of Means to know his Duty, will Reach to Matters of *Practice*, as well as *Faith*; since Men will be Judg'd at the Last Day for the One as well as the Other.

And then how shall we believe such to be our *Infallible Guides*, even in *Practice*, whose *Lives*, as wrote by their own *Historians*, are full of *Enormities*, neither Few nor Little?

Nay more, who are *Erroneous* in their *Principles*, as well as *Practice*: Who have Established the *Deposing Doctrin* by *Authority* of what they call a *General Council*, And *Sanctify'd* it by *Indulgences* to those *Subjects*, who shall take *Arms* against their *King*, and *Depose* him upon Account of *Religion*. And the *Popes* have often put this in *Practice*, in several Kingdoms.

Great  
Counc. of  
Later. c. 3.  
An. Dom.  
1215.

Ther-

There were *six Popes*, who succeeded one another, during what was call'd, *The Holy League in France*, of whom Every one Join'd with the *League* against the *King*. And this was made an *Invincible Argument* by the *Pope's Legat*, to Justify that *Rebellion*. Anno Dom. 1593.

*D' Avila's*  
Hist. Civ.  
Wars in  
*France*  
Lond.  
1678. 1.  
13.p.598.

Some *Writers* of late years, have made *Distinctions* to *Mollifie* this *Principle* and *Practice* of the *Popes*. But however the *Popes* will not give it up. Nor can they be brought to *Dis-claim* it.

This was no *Objection* to *Bellar- mine*, who wrote in Defence of the *Deposing Doctrine*, and of the *Council* of *Lateran* which *Enacted* it. He thought the *Pope* was an *INFALLI- BLE Guide*, in this, as in *All* other things.

And pursuing the *Consequence* of this *HYPOTHESIS* to the

th. Utmost, cou'd not stop short of this *Monstrous Position*, That if the *Pope* shou'd Command the *Practice of Vice*, and forbid *Virtue*; The *Church* were bound to Believe *Vice* to be *Good*, and *Virtue* to be *Wicked*. *de Rom. Pont. l. 4. c. 5.*

We must suppose, That he thought it Impossible the *Pope* shou'd do so (tho' ther are ten thousand Instances of it) And that the *Universal Bishop*, must also be *Universal Guide*, and Consequently *Arbitrary* and *Infallible*, since the *Whole Catholick Church* must Depend upon Him.

The same Reasoning makes these Men Place the *Pope* far Superior and Paramount to all *Councils*, even *General* compos'd of all the *Bishops* in the Earth. They may *Advise*, but the *Decission* lies in Him alone.

Others whose *Sense* or *Courage* fail them to Run to this *Excess of Madness*, Place the *Infallibility* indeed,

deed in the *Pope*: But then they say it is only when he is in *Cathedra*.

Here again they Break into Different Parties, some say he is in *Cathedra* in the *Conclave*: Others Deny that; And say that He is only so in a *General Council*.

Some say, That the *Infallibility* is not in the *Pope*, but in the *Council*. That therefor the *Council* is above the *Pope*, and May Depose him. As the *Council* of *Constance* Depos'd Three Contending *Popes*, who were all then in the World. Which *Council* the *General Assembly* of the *Gallican Clergy*, A. D. 1682, do Quote, in the *Second* of their *Decrees* then Publish'd; And stand upon the Authority of a *Council* as *Superior* to that of the *Pope*:

Others like none of these ways; And Place the *Infallibility* Neither in *Pope* nor *Council* Separatly: But only in Both together.

Lastly,

Lastly, Because Even so, they  
 cannot hold up their *Infallibility*:  
 For ther are several Instances give-  
 en, where *Pope* and *Council*, have  
 Oppos'd former *Popes* and *Coun-  
 cils*, and Rescind'd their *Acts*, as  
*Erroneous*: Therefor there are  
 some who place the *Infallibility* in  
 the *Church Diffusive*: Which if  
 they had not Limited to those on-  
 ly of the *Roman* Communion, they  
 had come nearer to the Truth. If  
 they wou'd Consider themselves  
 only as a *Part* of the *Catholick  
 Church*: And see what it is which  
 they hold in Common with all the  
 other *Christian Churches*: They  
 Might in such a *Faith* find an *In-  
 fallible Assurance*; tho' not from  
 Any or All of the Persons who  
 Hold it; Yet from the Nature of  
 such an *Universal Testimony*; And  
 in such *Publick* and *Notorious Mat-  
 ters of Fact*, as it is Impossible for  
 Mankind to be Impos'd upon:  
 Which is Demonstrated, even to

OUR



our *Senses*, in the *Method with the Deists and Jews*, Lately Published.

But the *Church of Rome* Grounding all those things wherein She Differs from other *Churches*, upon her Own *Infallibility*: And not knowing where to find it; being Divided into so many *Different and Opposit Hypotheses* concerning it, whereof if any One be *TRUE*, All the Rest must be *FALSE*; will be Forc'd at Least to *Suspend* whatever She Builds upon Her own *Authority*, different from the *Common Sentiments of Other Churches*, and of *Mankind*, till She can Reconcile her self with her self; And Agree, where her *Infallibility* Lies; And to what things it Extends, Whether only to Matter of *Faith*, as some; Or also to Matters of *Practice*, as others of as Great Name as any in her *Communion* have Contended.

And till then, her *Bishop* must lay aside his Pretences to *Universal Supremacy*, which Includes Om-



*the* *ed.* *nd.* *She* *oon* *not* *ing* *ent* *ing* *DE,* *will* *at-* *wn* *ms,* *es,* *on-* *A-* *nd* *er* *Or* *o-* *in* *l.* *alt* *re-* *m-* *co-*  
 nipotence and *Infallibility*— And  
 their vain Boast of *Unity* must  
 Cease, till they can *Agree* among  
*Themselves* upon this *Foundation-*  
*Principle* of the *Popes Supremacy*,  
 whereon all the Rest of their *New*  
*Doctrins* do Depend.

V. And besides all this, it was  
 further Urg'd, That a *LOCAL In-*  
*fallibility*, or *Supremacy* fixt to  
 any one *Place*, wou'd render the  
*Christian Religion* as *Narrow* and  
*Precarious* as the *Jewish*, which  
 was Confin'd to the *Temple* in  
*Jerusalem*. And therefor was ne-  
 ver Design'd for the *Universal Re-*  
*ligion*. And it becomes *Impracti-*  
*cable*, whenever that *Place* is in  
 the hands of *Enemies*, as *Jerusa-*  
*lem* now for Many 100 years has  
 been; And therefor the *Jews*  
 can have no *Sacrifices*, nor have  
 had these almost 1700 years, in  
 any Part of the World.

Now suppose that *Rome* were  
 Conquer'd by *Infidels*, as *Constan-*  
*tino*

*tinople* has been: Or that a *Christian Prince* should seize *Rome*, as has been done; Then cou'd not *Appeals* be brought to the *Bishop of Rome*, without the *King of Rome's* leave: Who it is not like wou'd Permit so vast a Concourse, from all Parts of the World, to a Power more *Universal* than his Own.

Nor wou'd *Christian Princes*, especially if in *War*, think him an Equal Judge amongst them all, who were in the *Power* of any one of them.

The *Church of Russia* did submit to the *Patriarchat of Constantinople*, while it was in the hands of *Christian Emperors*, who were at Peace with them: But have, with Good Reason, and even of Necessity, broke off from it, since it has been Conquer'd by the *Turk*.

When the *Pontifical Chair* was Translated from *Rome* to *Avignon* in *France*, where it Remain'd about 70 years, What Disputes did it

it Create? *Popes* and *Anti-Popes*  
 set up against One Another: And  
 that *Church* torn to pieces with  
 Many and Long *Schisms*, which  
 all the Wit of Man can Never Re-  
 concile with her Pretended *Supre-*  
*macy* and *Infallibility*.

Then a Remedy was thought XVIII.  
 on for all these things. And it was *A Remedy*  
 said, That the *Western Church* was *propos'd*  
 (like her *Master*) Crucify'd be-  
 twixt the *Usurpations* of the *Ponti-*  
*ficat* on the One side, and the *Re-*  
*gale* on the Other.

That if the *King's Supremacy*,  
 and Power of the *State* over the  
*Church* were Reduc'd to what our  
 Laws before-mention'd have Limi-  
 ted and Explain'd it, viz. To Ex-  
 tend only to a *Civil Power*, tho'  
 in *Ecclesiastical Causes*, and over  
*Ecclesiastical Persons*:

And if the *Popes Supremacy* were  
 brought back to the *Limits* of his  
 first *Patriarchat*, Jure only *Ecclesi-*  
*astico,*

*astico*, for the better Regulation of the *Episcopal College*, and Exercising of its *Authority*:

Then the *Primitive Episcopacy* wou'd again Flourish, and Shine forth in full vigor.

Then the *Correspondence* of *Bishops*, by *Communicatory Letters*, wou'd be reviv'd: And when they cou'd freely speak their Minds, without Dread of the *Inquisition* on the One hand, or the *Premunire* on the Other, ther is no Doubt but our Differences wou'd lessen as to other Particulars, which are now Heightened, on Purpose to Serve *Parties*, and Support *Supremacies*.

Then those Many and Pious Men in the *Church of Rome*, who do wish and have Labour'd for a *Reformation* there: But Dare not Push it on, for fear of falling in with the *Régale Erastianism*, they seeing no other Shore to Row to: Wou'd Gladly Avow, what they  
Now

Now *Secretly* Approve in our Re-  
formation.

And we shou'd find no scruple  
to Own and *Amend* what we found  
Amis on our Side.

And on all Sides such a Temper  
wou'd be put on, as to give us a  
Prospect of a more Glorious Re-  
formation than Ever the Church  
saw, since *Constantine* first turn'd  
*Christian*.

Then *Kings* and *Christian States*  
being freed from the Just Fears  
which the *Deposing Doctrin* (taught  
rather by the Court than Church  
of Rome, Merely to Support the  
*Papal Usurpation*) had given  
them, wou'd not think it their In-  
terest to Encroach upon the *Sacred*  
*Office*: But leave it in its full *Vigor*  
and *Authority*, as being the Great-  
est Support and Assurance upon  
Earth to\* their *Government*, as  
well as towards the *Salvation* of  
their *Souls*.

They

They wou'd not then seek to bring any *Quo Waranto* against the Divine Charter of the Church, Granted to Her by Christ our Lord: But they wou'd Highly Honour it, and Rejoice in it, That it was Independent and Superior to All the Powers upon Earth. Without which it cou'd not be Divine; Nor cou'd we have any Assurance in the Celebration of the Sacred Offices, or any thing of Religion.

Which cannot stand upon a Less Foundation than Christ has laid for it. And He gave to His Church no more Authority than was Necessary to the Caring on of those ends for which He did Institute it. And therefor to Lessen that, must Certainly, so far, Deprive Us of those Benefits which Christ Design'd to the World in the Erecting of His Church among Men.

That therefor the Restoring of Her Authority is Necessary towards  
our



our Obtaining of these *Benefits*, which is the *Salvation* of our *Souls*, as well as *Temporal Blessings*.

That then, and not till then, *Religion* will be Restor'd to its Ancient *Lustre*, will be *Venerable* and *Glorious*: Which can never be, while those who *Administer* it, are render'd *Precarious*, which is, *Contemptible*.

Then *Religion*, with its *Beauty*, will recover its *Force* and *Influence* upon the *Minds* of *Men*: And be able to Look *Vice* out of Countenance: And Restore a Lasting *Peace* and *Security* to *Kings* and *States*. For *Godliness is profitable* 1Tim.iv.8. *unto all things, having Promise of the Life that Now is, and of that which is to Come.*

Then will not our *Kings* be tempted to look Abroad for an *Independent Bishop*: Since they cannot believe any other to have *Divine Commission*. For it is a *Contradiction* to call such an one my *Bi-*



*Bishop*, and not to think him my *Superior*, and that I am Oblig'd to *Obe*y him, in all things Relating to his Office: As much, as to call a Man My *King*, and yet Pay him no *Duty* in *Temporals*.

Then *Bishops* will Transact with one another as *Colleagues*: as *Temporal Princes* do, Each *Independent* and *Supreme* within his own *Dominions*; yet Digested into *Superior* and *Inferior Classes* of *Emperors*, *Kings*, *Sovereign Princes*, and *States*.

Thus some *Bishops* might be *Metropolitans*, some *Primats*, and some *Patriarchs*, for the better Regulation of the *Episcopal College*, without any *Infracti*on upon the *Episcopat*, And the *Supremacy* of Every *Bishop* over his own *Subjects*. For Example,

The *Princes Electors* of the *Empire* pay a *Duty* to the *Emperor*, and do him *Personal Services*: Yet are they *Sovereign* and *Independent*

dent Princes; And the *Emperor* has no *Authority*, without their Leave, in their *Dominions*. And he Treats with them, and they with him, by their *Ministers* and *Ambassadors*, as other *Sovereign Princes* do.

Then wou'd Every *Bishop* have full Authority within himself, to *Regulat* and *Direct* his *Clergy*. To *Correct Vice*, and Reform *Error*. And all *Bishops* wou'd stand by and Assert the *Disciplin* of Each *Bishop* duly Exercis'd within his own *District*. And the Example wou'd Encourage others: And the *Reformation* wou'd become *Universal*. Then *Bishops* wou'd be Justly Chargeable with any *Scandals* in the *Clergy*; or what was *Notorious* in any other of their *Subjects*: And with the Growth of *Heresies* and *Errors*. And Mere *Shame* wou'd bring Matters to a *Decency*, tho' every one had not the Pure Zeal of *Christianity*. For which

which they have Now too Apparent an *Excuse*, viz. That *Discipline* is Lost, and will not be Permitted by the *State*: Which, by virtue of *Conge d' Esliers*, *Quare Impedit*, *Prohibitions*, &c. have made themselves the Sole and Ultimate Judges not only of All *Bishops* and *Churches*; But of their *Excommunications*, and Every Exercise of their *Spiritual Jurisdiction*. Here any *Bishop* who is *Negligent* or *Fearful*, and wants an *Excuse* for letting *Religion* go to *Wreck*, has one ready to his hand: And his *Fellow-Bishops* cannot *Convene* themselves in *Synod* to Judge of him, or to *Consult* of any other Affairs of the *Church*, without the *King's License*: And therefor they Easily put it off themselves, and lay all the *Miscarriages* at His door. On the other hand, the *State* are as willing to Clear themselves, and say, That the *Bishops* and *Clergy* might do more then they do. That they  
are

are *Idle*, they are *Idle*, and complain for want of *Straw*, of more *Power* and *Authority*, without which they Pretend that they cannot make *Bricks*. And desire *Ease* from their *Burdens*, that they may *Sacrifice* to the *Lord*.

Thus while Each put it upon the Other, it is *Neglected* on both sides. As the saying is, *What is Every bodys business is no bodys business*.

Here the whole Company Wish'd and Pray'd to God, That they might see the Example of such a *Religious Christian King*, in our Days, Who wou'd begin to set the *Church Free*. And give up his *Regale*, as former *Godly Kings* and *Emperors* have done.

That they wou'd follow their *Examples*, and of *Constantine*, and *Lewis 7th of France*, who *Refus'd* to Accept of it, when Offer'd: But *Rejected* it with *Horror* and *Indignation*; Rather than

the Examples of *Jeroboam*, *Saul*, *Uzziah*, *Constantius*, and others who *Usurp'd* upon the *Sacred Office*; And stand *Branded* for it, to All Posterities.

That *Kings* shou'd not Desire to Encrease their Account, at the Day of Judgment, Wherein, besides the Errors of their *Civil Administration*, they will stand Chargeable with all the *Miscarriages* in the *Church*, occasion'd by those *Bishops* and *Clergy* whom they Advance. The *Cure of Souls* will be Requir'd at their Hands, since they have taken it upon themselves. And likewise the *Sacrilege* of taking it, when it was not Committed to them by *God*.

They have taken upon themselves the Discharge of that Commission given to *Timothy*, to make Choice of *Faithful men*, who shall be able to Teach others also. ii Tim. ii. 2. And to *Titus*, to Set in Order the things that are Wanting (in the

the Church) And to Ordain Elders in Every City. Tit. i. 5. They now Appoint the *Bishops* for Every City. And to them now belongs that severe Charge of St. Paul to Timothy, I charge thee before God, and the Lord Jesus Christ, and the Elect Angels, that thou observe these things, without preferring One before Another, doing nothing by Partiality; Lay hands suddenly on no Man, neither be Partaker of other Mens sins. But now Kings Command Hands to be Laid upon whom they think fit; And so have made themselves Partakers of their Sins.

Then it was observ'd, That Kings not only do the Office, but Exact the Tribute due to the Chief Pastor. They take those *First-fruits* and *Tenths* from the Clergy, which they Pay'd to the Pope, under the Notion of Universal Pastor: As the Levites paid the Tenth of their Tenth to the High-Priest under the Law.

XIX.  
The Proper  
Office  
of the  
Priesthood.

In order to Apprehend these things the better, the Company were Desirous to Consider what was the Proper Office of the Priesthood, and for what it was Ordained: That we might thereby know how far it was to be Dispens'd with. And when *Incroachments* were Made upon it.

The Office of a Priest is Describ'd, *Heb. v. 1. viz. He is ordained for Men, in things pertaining to God. As to Offer up the Prayers of the People to God, and make Intercession for them; So on God's part, to Signe and Seal the Pardon of their Sins to them, and in His Name to Bless them.*

That Priests in this, do Represent the Person of Christ, Who is the SUPREME High Priest, Mediator, and Intercessor with God for Men.

That therefor as no Man can be a Lawful Attorney for another, to Signe and Seal COVENANTS in his



his Name, which shall *Oblige* him to the Performance, without a *Letter of Attorney* Expressly Impowering him so to do, and whereby that Person do's *Oblige* himself to stand by and Perform such *Covenants*, as if he himself had *Sign'd* them :

Much less can any Man take upon him to be GODS *Attorney* or *Representative* ; And, as such, to *Signe* and *Seal Covenants* in His Name, without His Express *Commission* for that Purpose.

No, *Christ* Himself cou'd not do it, as it is *Inferr'd* from the *Office* of a *Priest* before Describ'd, No Man taketh this Honour unto himself, but he that is called of God, as *was Aaron*. So also, *Christ* glorified not himself, to be an *High-Priest* : But He that said unto him, Thou art My Son — Thou art a *Priest* for Ever after the Order of *Melchisedec*. Heb. V. 4, 5, 6.

And as this was an *Honour* too Great even for *Christ* to take upon Himself, without an Express *Commission* from *God*: It must needs follow, That no other Man whatsoever can take this *Honour* to himself, without the like *Commission*.

We find the same *Commission* given to the *Apostles*, and with the Greatest *Solemnity* that *Christ* did any thing while he was upon the Earth. The same Day on which He *Rose* from the *Dead*, having Open'd the *Prison-Doors*, to shew, That He had Pay'd the full *Debt*, as our *Surety*, and Made *Satisfaction* for All our *Sins*, for which He was cast into the *Prison* of *Death*; And had for Ever been there Detain'd, if He had not Pay'd the Uttermost *Farthing*: On the same Day, having Now *Triumphed* over the Powers of *Sin* and *Hell*, He, as the first Act of His *Mediatorial Kingdom*, whereby  
*All*

*All Power in Heaven and Earth was given unto Him; did Invest His Apostles with the same Commission which His Father had given unto Him. And with Circumstances Greatly to be Notic'd, and which shew'd something Extraordinary then to be done. The same Day at Evening, being the first* Joh. xx. 19. &c. *day of the Week, when the Doors were shut where the Disciples were assembled for fear of the Jews, came Jesus and stood in the Midst, and saith unto them, Peace be unto you. And when He had so said, He shew'd unto them His Hands and His Side. Then were the Disciples glad when they saw the Lord. Then said Jesus to them again. Peace be unto you. As my Father hath sent Me, even so send I you. And when He had said this, He Breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever Sins ye Remit, they are Remitted unto them: And whose soever*

*Sins ye Retain, they are Retained.*

And as he gave this *Commission* unto them: So He gave them Power to Transfer it upon others: And those upon Others to the end of the World. To which time He Promised to be with them, and these their *Successors*, in the Execution of this *Commission*. Matt. xxviii. 20.

That in all Ages since the Beginning of the World, God had such *Representatives* Impowr'd by Him to *Bless* or *Curse* in *His Name*.

Before the *Law*, in the *Patriarchal* Dispensation, as we find in the Instance of *Abraham* and *Abimelech*, Gen. xx. 7, 19. Where, tho' *Abimelech* King of Gerar is Recorded for so Good a Man that God vouchsaf'd to Appear to him, and Spoke with him, and withheld him from sinning, because of the *Integrity* of his *Heart*, yet Commanded him, for the saving  
of

of his Life, to Procure *Abraham* to Pray for him; For (said God) *he is a Prophet, and he shall Pray for thee, and thou shalt Live* — So *Abraham* Prayed unto God; And God healed *Abimelech*.

And thus said God to the three Friends of *Job*. Take unto you <sup>Job xlii. 8.</sup> now Seven Bullocks, and Seven Rams, and go to My Servant *Job*, and Offer up for your selves a Burnt-Offering: And My Servant *Job* shall Pray for you, for him will I Accept.

Thus *Noah* Blessed *Shem*, and Cursed *Canaan*. Gen. ix.

*Isaac* Blessed *Jacob*, and Rejected *Esan*. Gen. xxvii.

And *Jacob* Blessed *Pharaoh*; but more particularly the 12 Patriarchs. Gen. xlix. as *Moses* afterwards did to the 12 Tribes. Deut. xxxiii.

Thus God dispensed his Blessings and his Curses, by the Ministry of Men, whom he had thereunto Impow'd.

As He did by *David* and the *Prophets*, whose Example if we shou'd Imitat herein, without the like *Commission*, we shou'd Greatly Sin.

That God Impowr'd the *Levitical Priesthood* under the *Law* to Bless and Curse in His Name. The *Levites* were to Pronounce the *Curses* and *Blessings*. Deut xxvii. and xxviii. as it is order'd Chap. xxvii. 14.

For them the Lord thy God hath Chosen to Minister unto Him, and to Bless in the Name of the Lord. Deut. xxi. 5.

Every Man may Bless another, in One sense, that is, to Pray for the Blessing of God upon him. But to Pronounce a Blessing in the Name of the Lord is an Act of Authority, and cannot be done without a Commission from God. Hence the *Aposile* argues the Greatness of *Melchisedec* above *Abraham*, because *Melchisedec* Blessed him. And without all Contradiction



*tion (says he) the Less is Blessed of the Better. Heb. vii. 7.*

The *Seals* which the *Levitical Priesthood* were Impowr'd to put to the *Covenant* which they Admistred to the *People* in the *Name* of *God*, were *Circumcision*, and the *Sacrifices*, which were Appointed as *Types* of *Christ*, for the *Remission* of their *Sins*.

The *Seals* of the *New-Covenant* are *Baptism*, and the *Lord's Supper*, as *Commemorations*, and *Exhibitions* of the *Sacrifice* of *Christ* already Past, and a *True Real Conveyance* of all the *Benefits* of it to the *Worthy Receivers*, for the *Remission* of their *Sins*, and a *Pledge* to Assure them of *Heaven*.

Now surely *These* are *Greater* and *More Glorious*, and at least as *Efficacious* as the *Seals* of the *Law*: And therefor the *Priests* of the *Gospel*, to whom *Christ* has Committed the *Administration* of *These*,  
are



are as Truly and Properly *Priests*,  
Empowr'd by *Christ* to Seal Cove-  
nants, in *His Name*, with the *People*,  
as the *Priests* under the *Law*.

Here it was Discours'd, How  
the Notion of *Priesthood* has been  
Dwindl'd, and indeed Quite taken  
away, in our late times of *Schism*  
and *Rebellion* : To make way for  
those who had no *Commission* to  
shew for their *Ujuring* that *Sacred*  
*Office*. Therefor they Reduc'd it  
all to *Preaching* ; And Lov'd the  
Name of *Preachers* better than that  
of *Priests*, which they wou'd have  
Rejected under the *Gospel-Dispens-*  
*sation*. And then whoever thought  
himself a *Gifted-Man*, that is, a-  
ble to speak with *Assurance*, Ap-  
ply'd himself to the *Good-Liking*  
of the *People* ; And if he got a  
*Call* from them, they thought this  
Sufficient to Qualify him for their  
*Teacher*. And the Poor *People* were  
very Fond of having this *Authori-*

ty put into their hands ; as if they  
 cou'd Choose *Commissioners* to Sign  
 and Seal the *Covenants* of the Go-  
 spel to them, on the Part of *Christ* ;  
 And Oblige Him, by Vertue of  
 His *Promise* to the *Apostles* and  
 their *Successors*, to Ratify and  
 Confirm in *Heaven*, whatever had  
 been Transacted with them, in  
 His Name, by whomsoever they  
 Pleas'd to Choose into that Office,  
 without Deriving any *Succession*  
 from the *Apostles*, or thinking that  
 ther was any Need of it.

They said, That other Men  
 cou'd Read the Gospel, and the  
*Absolution* or *Retaining* of Sins  
 therein Contain'd, as well as any  
*Bishop*, or *Priest* Ordain'd by him.

So they might a *Pattent*, a *Par-*  
*don*, or *Declaration* of War, as  
 well as any *Judge*, or *Herald*. But  
 with this Difference, That their  
 doing of it who are not *Legally*  
*Impowr'd*, Signifies just Nothing :  
 And no Act done in any Man's Name  
 has

has any Force, or do's *Oblige* him, Unless it be done by those who are thereunto *Commissionated* by him.

• And as it is *High-Treason* to do such Acts in the *King's Name*, without his *Commission*; Or to Grant such a *Commission* in his *Name*, without his *Authority*:

It is no less *Blasphemy* against God, to Act in *His Name*; or give *Commission* to others so to do, without His Express *Warrant*.

And they who *Knowingly* do *Abett* such, and *Follow* them as *Commissionated* by God, render themselves *Guilty* of their *Sin*, and *Partakers* of their *Blasphemy* and *Treason* against God.

And such *Commission* from God must be *Outwardly* Given. For that only is *Visible* to Us. And God never Made a *Priest*, but by an *Outward Commission*. CHRIST took not upon Him the *Office* of a *Preacher* till He was *Outwardly* Com-

*Commissionated by the Voice from Heaven at His Baptism.* For it is said, *From that time Jesus began to Preach.* Matth. iv. 17. And He was then *about thirty years of Age.* Luk. iii. 23. And none can Doubt of His *Inward Call* or *Qualifications* before.

And as *Christ* did not take this Honour Unto Himself till he was *Outwardly Call'd*, as was *Aaron*: So did he not Leave it to the *Inward Call* of any of His *Disciples*, to make themselves *Apostles*; but He Chose *Twelve* by Name, whom He *Ordain'd* into that Office. And after Chose 70 others into an *Inferior Degree of Preachers*. And from that time to this, the same *Commission* has Descended by *Outward Ordination*, Given by those to whom *Christ* Left that *Authority*.

Then it was said, That the Honour of the *Priesthood* must needs be very High when it is Reckon'd

a *Glory* even to *Christ*: And that He cou'd not *Glorifie* Himself to be a *Priest* without an *Expres* *Com-*  
*misson* from His *Father*. And the *Reason* is Plain, because None can Make an *Attorney*, a *Repre-*  
*sentative*, or *Commissioner*, that is, a *Priest* of God, to *Transact* or *Seal* *Covenants* with Mankind, in *His Name*, but *He* Himself.

How *Dreadful* then did it Ap-  
 pear to all the Company, to Con-  
 sider the *Lamentable* State of those  
*Communitys* amongst Us, who think  
 that any 3 or 4 of them can set up  
 a *Church* by their own *Authority*!  
 And where every *Mechanick*, *Boy*,  
 or *Girl*, may take this *Honour* to  
 themselves, of standing in God's  
 stead to the *People*, and *Transact-*  
*ing* with them in *His Tremendous*  
*Name*, and by His *Authority*!

The *Apostle* says, *How shall they*  
*Preach, except they be Sent?* But  
 these think they can *Send* them-  
 selves. And the *People* like these  
 best,

best, who come in *their own Name*,  
 that is, by their own *Impulses*,  
 without *Commission* deriv'd from  
 any body. They think these to  
 be *Enlighten'd* and *Gifted-Men*.  
 But that those cannot have the  
*Spirit*, who *Deduce* their *Autho-*  
*rity* by any *Commission* granted  
 to them from Others. They look  
 upon that to be a *Formal* and *Low*  
 DISPENSATION. And it is no  
 wonder that they take these Mea-  
 sures with the *Ministers of Christ*,  
 when they made the same Obje-  
 ction against *Himself*, as He said,  
*I am Come in My Father's Name,* Joh.v. 43<sup>o</sup>  
*and ye Receive me not : If another*  
*shall Come in his own Name, him ye*  
*will Receive.* This has been the  
 Humor of *Giddy* and *Un-stable* Peo-  
 ple from the Beginning, Not to be  
*Wise unto Sobriety*, But to think of  
*themselves more Highly than they*  
*ought to think.* Rom..xii. 3. And  
*to Heap to themselves Teachers,*  
*having Itching Ears.* And they shall  
 turn



*turn away their Ears from the Truth,  
and shall be turned unto Fables.*  
ii Tim. iv. 3, 4.

Of Tolc-  
ration.

Then a Discourse arose concern-  
ing *Toleration*, how far these were  
to be *Suffer'd*. And it was said,  
That ther was a Great Difference  
betwixt bare *Sufferance*, and a  
*Toleration* by *Law*. The *Jews* are  
Now with Us upon *Sufferance*,  
and they have free *Liberty* of their  
*Religion*. But they have no *Tole-  
ration* or *Authority* of the Govern-  
ment for their *Synagogues*, &c.

That *Christ* did *Suffer* the *Buy-  
ers* and *Sellers* in the *Temple*, for a  
Time. But he gave them no *Li-  
cense* (nor wou'd, if they had  
Ask'd Him before He drove them  
out) to *Prophane* the *House* of  
*God*.

That *God* *Suffers* all the *Sins* in  
the *World*, and Bears *Long* with  
them, to give Men Space of *Re-  
pentance*. But He gives no Man  
Li.



*License to Sin*, nor Promise of *Immunity*, no not for an Hour.

That when *Diseases* have taken Deep Root, and the *Infection* become *Universal*, so that Many *Simple* and *Well-Meaning* Persons are Drawn in ; And Others have Suckt in with their *Milk*, and are Carry'd away by their *Education*, ther may be *Prudential* Reasons for a *Sufferance* of such *Errors*, for a Time, till all the Milder Methods of *Persuasion* and *Conviction* shall be Us'd, which are the Best, and most Agreeable to the Spirit of *Christianity*.

But that, in no Case, can any *License* or *Authority* be given for *Error* to Propagat it self. Because that makes those who Grant it *Partakers* with it, and *Answerable* for it. It becomes their *Act* and *Deed*.

That the *Kings* of *Judab* and *Israel* were *Blam'd*, And severely *Punished* by *God* for *Suffering*,  
Much

Much More for *Encouraging* of Idolatry, and other *Prophanations* in their *Kingdoms*: Which they ought to have *Restrain'd* with the *Civil Sword*.

Rev. ii. 14,  
15, 20. That the *Churches* of *Pergamos*, and *Thyatira* were *Censur'd* and *Terribly Threatn'd* for *Suffering* false *Prophets* to *Teach* and *Seduce* the *Servants* of *Christ*. And for having those among them who held the *Doctrins* of *Balaam*, and of the *Nicolaitans*. Which thing (said God) I *Hate*.

Here the *Universal Toleration* in *Holland* came under *Consideration*. And it was thought a *Sacrificing* of *God* to *Mammon*.

And yet such a *Toleration* as the *Dutch* do Allow, wou'd Cure *Non-Conformity* in other *Places*, that is, Not where Men shall be *Brib'd* to *Prophane* the *H. Sacrament* for an *Office*; And an *Action* lie against the *Minister* who shall *Refuse* it to them, tho' he *Knows*, *Sees*, and *Hears*

Hears them, in their *Conversations* and *Principles* to be never so much *Un-Qualify'd*: But where all that go to *Meetings* are render'd *Un-Capable* of any *Place of Trust* or *Profit* in the *Government*. Which cannot be call'd any sort of *Persecution*, Unless to those whose *Conscience* will not rest Satisfy'd till they are in *Power*. Rather than Miss of which, they can Dispense with *Kneeling* at the *Sacrament* (tho' they made it no less than *Idolatry*) and *Conforming*, as oft as the *Law* makes it Necessary for an *Employment*, to the Whole *Common-Prayer*, against which they Rail as being the *Mass* in *English*, and give it as a Reason of their *Non-Conformity*. And all their *Objections* against the whole *Office* of *Matrimony*, the *Superstition* of the *Ring*, &c. give way to a Good *Settlement* upon *Marriage*, lest it might be *Liab*le to a *Dispute* in *Law*.

Which

Which makes it Plain, That they can Accept of an *Equivalent* for their *Conscience*: Or otherwise, That it is not *Conscience* of which they are *Sick*.

And the same Reason that makes them Submit to the *Sacramental Test*, wou'd keep them out of *Meetings*, if that were Requir'd as a *Condition* of *Preferment*. But this was a Digression.

Contempt  
of the  
Clergy.

It was said, That the *Indulging* the *Office* of *Preaching* and the *Priesthood* to All *Whether in Orders, or out of Orders*, had Render'd it so *Contemptible*, as that this *Office*, which was Counted a *Glory to Christ*, was now Fallen so Low with Us, as to be thought Beneath a *Gentleman*!

And whereas in the *Primitive Church* to Reduce a *Priest* to *Lay-Communion*, was thought a *Degrading* him from the *Honour* of the *Priesthood*: And a *Punishment* Equal

Equal to the *Excommunication* of a *Lay-Man*, both being Inflicted for the Same *Crimes*: Now it is so far from that, That the *Lay-Communion*, as of *Princes* and other *Great-Men*, is Counted More Honourable than the *Sacerdotal*. And if any Man of *Estate* or *Quality* takes upon him the *Priesthood*, it is thought a Mighty *Condescension*, and an *Honour* done to the *Priesthood*, rather than any Addition of Honour to the *Lay-Man*.

And no wonder, when instead of the *Priests* of God, they are now Call'd the *Lay-Men's Priests*, such a Man's *Priest* or *Chaplain*, and Reckon'd as his *Menial Servant*, belonging to his *Family*, and Part of his *Equipage*.

The *Priests* under the *Law* had their Habitation in and about the *Temple*, and in their *Cities* and *Suburbs*, which, by God's Express order, were Assign'd them in the Country. And tho' they went *Circuits*

*cnits* and Taught the People, yet they Liv'd in no *Family*, no not in the *King's*, under the Notion of *Chaplains* or *Servants* to the *Family*.

<sup>17.</sup>  
Judg. 7. The Nearest Instance we find of it was in *Micah*. Which was in the times of Confusion, when *there was no King in Israel*, and the *Stated Worship of God* was thrown Loose, and Neglected; the *Levites* left to wander, and *Sojourn* where they cou'd find a Place: And Every Man did that which was Right in his own Eyes. Then *Micah* set up *Idolatry*, and Made him *An House of Gods*. And tho' he Agreed with a *Young Man a Levite*, and Allow'd him *Ten Shekels of Silver by the Year*, besides *Meat, Drink, and Cloaths*, or an *Order of Garments*, as our *Margin* Reads it; if this was to be his *Chaplain*, yet it was far from the Notion of being his *Servant*, but as *Micah* expresses it, *Dwell with me* (said he



he to the *Levit*, tho' a *Young-Man*)  
*And be unto Me a FATHER and*  
*a PRIEST.* And, under the same  
 Notion he became afterwards a  
*Father* and a *Priest* to the *Tribe of*  
*Dan.* Chap. xviii. 19. So that in  
 those Days a *Priest* was Reckon'd  
 as a *Father*, and not as a *Servant*,  
 even tho' he was *Hired* to Live in  
 the *House*, and be a *Sacris* or *Chap-*  
*lain* to the *Family*. For in that  
 Case such a *Family* was his *Cure*,  
 and He was their *Pastor*, or *Fa-*  
*ther*. And they were All under  
 His *Direction* and *Government*,  
 and not He under theirs, as to  
 what Concern'd *Religion*.

And his Receiving *Hire* or *Re-*  
*ward* for his *Office*, did not Inferred  
 his *Subjection*, as to what Related  
 to his *Office*: More than our Pay-  
 ing *Tribute*, do's Inferred that the  
*King* is *Inferior* to Us, and that  
 We *Hire* him, or Pay him *Wages*  
 to *Govern* Us. The *Apostle* Ar-  
 gues the *Greatness* of *Melchisedec* HEB. VII. 4.

K

above



above *Abraham*, from *Abraham's* paying *Tythe* to *Melchisedec*, as unto a *Priest* of *God*. Who feedeth a *Flock*, and Eateth not of the *Milk* of the *Flock*? Yet this Argues not the *Superiority* of the *Flock* above the *Pastor*.

That ther can be but One *Pastor* (unless in subordination to *Superior Pastors*) to One *Flock*. As no Man can *Serve Two Masters*, yet one *Master* May have Many *Servants*. And the Reason is, Because he is not Under their *Charge* and *Government*, but they are under his. So where One Man has Many *Priests* or *Chaplains*, he is not their *Charge*, but they are his.

That as we find Nothing in the *Law*, of *Kings* being Allow'd *Household-Priests* or *Chaplains*: *Kings* themselves were not then thought too Good to *Attend* the *Publick-Service* of *God* in the *Temple*:

So among the *Heathens*, No *Mortal Man*, None of their *Emperors*

perors ever Assum'd to himself to have *Priests* Dedicated to his Service, till he Arriv'd at the *Blasphemous Vanity* of being made a God. For *Priests* belong to None but Gods. A *Priest*, as a *Priest*, cannot be a *Servant* to Men. God and *Priest* are *Relative Terms*; and therefore a *Priest* can *Belong* to None but a God. Thus thought the *Heathen*. But so much is the *Christian Priesthood*, with Us, fallen below even *Theirs*!

Now the *Office* of the *Priesthood* being thus totally Inverted, the *Honour* must Fall with it, and of *Religion* too, with the *Use* and *Benefit* of it, being *Administred* by Hands render'd so *Contemptible*.

And it is thus, by a Natural Consequence, in all Sorts of *Offices* and *Employments* whatsoever. The *Office* of a *King*, a *General*, or a *Judge* are no farther Regarded by Us, than as we find them *Useful* to Us, and that we stand in

*Need* of them. And the *Reverence* we have for these must bear *Proportion* to the *Value* we have for those *Ends* to which they were Ordained. Therefor, Whoever bring these *Offices* into *Contempt*, are Justly Reputed *Wicked Men* and *Profligat*, who Love not the *Peace* of the *World*, or *Good* of *Mankind*; but wou'd Introduce *Confusion* and *Destruction*, to Satisfy their own *Ambition*, or other *Self-Ends*.

And the Argument will Carry the same as to *Religion*. Ther Needs no Application. We cannot Pretend any *Reverence* for it, while we hold the *Priesthood*, by which it is Administred, in the Last *Contempt*. And the *Disshonour* Redounds to GOD Himself.

1 Kings xiii.

33, 34.

This was the Reason it was Reckon'd so Grievous a *Sin* in *Jeroboam*, that he Made *Priests* of the *Lowest* of the *People*; tho' it was to his *Calves*, to the *Idols* he had

had set up: For the *Worship* being Referr'd to *God*, tho in an *Idolatrous* Manner, which He had Forbidden, the *Disshonour* Referr'd likewise to Him, in the *Contempt* that was put upon those *Priests*, by whom they *Worshipped* what they Called *God*, as being what they had set up and *Dedicated* to *Represent* Him, and bear His *Name*.

This was the Reason that *God* did bestow such a Distinguishing *Dignity* upon the *Tribe of Levi*, beyond all the Rest of the *Tribes*: And counted it no *small Honour* to them that He had *Separated them* from the *Congregation of Israel*, and brought them near to Himself, to do the *Service of the Tabernacle of the Lord*. It was *Death* for any Other to *Approach* to the *Altar*. For which *Presumption*, a *Great* and a *Good KING* was *Smitten* with *Leprosy* to his *Death*. And *God* put so much of *His own Ho-*

Num. xvi.  
9.

2Chr. xxi

*honour upon His Priests, that any Dishonour done to them was call'd a Prophanation. The Daughter of a Priest that play'd the Whore, was to be Burnt with fire; because She Prophaned her Father. A Priest was not to Marry a Widow, except the Widow of a Priest. To Marry the Relict of any Lay-Man, was call'd a PROPHANING of his Seed among his People. And the Reason is Given, For I the Lord do Sanctifie him. And they were not to Communicat this Sanctification to the People. They were not to Appear before the People in the Holy Garments in which they Minister'd, but to put on other Garments, when they went out to the Utter Court to the People. And it is said, They shall not Sanctifie the People with their Garments.*

*A Priest was not to Mourn for the Dead, as the Laity were, and the Reason is Given, He shall not*

*De.*

*Lev. xxi.*

*9.*

*Nzek xliv.*

*22.*

*Lev. xxi.*

*15.*

*Ex l. xiv.*

*19.*

*Lev. xxi.*

*5, 6, 8.*

Defile himself, being a Chief Man among his People, to Prophane himself. They shall not make Baldness upon their Head, &c. They shall be Holy unto their God, and not Prophane the Name of their God. The Prophanation of the Priests is call'd a Prophaning of God. And so, on the other hand, as we are Commanded to Sanctifie GOD, and to Esteem Him Holy, the same is Communicated to the Priests who Represent him, and Official in His Name. Ver. 8. Thou shalt Sanctifie him therefore, for he Offereth the Bread of thy God, he shall be Holy unto thee; for I the Lord who Sanctifie you am Holy. The Meaning of which is, That if God be Holy, so must His Priests be Esteem'd by Us: Not upon a Personal account, as God is Holy in Himself, and None but He: And some Priests, as Hophni and Phinehas, are Sons of Belial, and know not the Lord; And ther was a

*Judas among the Apostles: But upon Account of their Office, which is Holy. And that they Offer the Bread of our God, which is Holy.*

Now can the *Shew-Bread* in the Temple be called *The Bread of our God*, so Properly, so Strictly, so Eminently, as the *Bread* in the Holy Sacrament, which is *The Body of Christ*; And we being Many are one Bread and one Body; for we are all Partakers of that one Bread? i Cor. x. 17. And do's not then Holiness and Honour belong as much, at least, to the *Evangelical Priesthood*, who Offer this Bread of our God, as to the Priests under the Law, who set the *Shew-Bread* upon the *Holy Table* in the Temple! And is not the One as properly the Office of a Priest as the other! Whence then Came this Direful Contempt that is Cast upon the *Evangelical Priesthood* amongst Us! And is Run down thro' all Orders and



and *Degrees* of Men! Till it is Deny'd by some who Call themselves *Clergy-Men*, to be any *Priesthood* at all! And then *What* is it? Something without a *Name*, without a *Meaning*, fit to be *Trampled* upon, and made a *Tool* of *State*, to *Cajoul* the *People*! Only a *Priviledge* of *Haranguing*, to be *Silenc'd* by Every *Nod* of those in *Power*!

Then it was said, That all this is Come to pass, That the *Root* and *Bottom* of all this was the bringing the *Priesthood* at first under the *Regale*, as to those things that Appertain to its Office.

Whence it became Subject to Every body else, even to the *Beasts* of the *People*. For ther is Nothing can set it out of the Reach of the *People*, that will not likewise put it Above the *Power* of *Kings*: For if it be *Divine*, it is above them *All*: And if not, it must be a *Cheat*, and ought to be Trea-

red accordingly by Every body

But, on the Contrary; it was Insisted upon, That all the *Kings* and *Powers* upon the Earth, Nay all the *Angels of Heaven* have not *Authority* to *Constitute* Any to *Transact* with *Men*, in the *Stead* of *God*, and in *His Name*. That is, have not *Power* to make a *Priest*. And that the *Commission* before-mention'd which *Christ* gave to His *Apastles*, Joh. xx. to the *Angels of the Churches*, is more than He has *Granted* to His *Angels of Heaven*. To whom He hath not put in *Subjection* the *World* to *Come*. (Heb. ii. 5.) the *Administration* of the *Kingdom of Heaven* to *Men*, otherwise than as being *All* of them *Ministring Spirits*, sent forth to *Minister* unto them who shall be *Heirs of Salvation* Heb. i. 14. They have been sent to the *World* with *Messages*, And upon *Particular Errands*: And have a *Charge* given them over Us,  
to

to keep Us in all our Ways. But None of them, without a *Special Commission*, cou'd *Consecrate* or *Administer* the *H. Sacrament* : Cou'd *Confer H. Orders*, or other Acts of the *Priestly-Office*. And no such *Commission* was ever *Granted* to Any of them. Nay the *Apostle* argues (*Heb. viii. 4.*) That if *Christ Himself* were upon the *Earth*, He shou'd not be a *Priest*, that is, *According to the Law* ; because He was not of the *Tribe of Levi* (*Chap. vii 14.*) to which the *Priesthood* under the *Law* was *Annex'd*. So *Strict* and *Inviolable* was the *Office* of the *Priesthood* then kept. Therefor that *Christ* might make no *Infraction* upon the *Levitical Priesthood*, He was called of a *Prior* and *Superior Order* of *Priesthood*, that of *Melchisedec*. And the same He *Deduc'd* to His *Apostles* and their *Successors* to the *End* of the *World*. The same *Commission*, the same *Glory* which His *Father* gave

gave unto Him. *Joh. xvi. 22.* He sent *Them*, as His Father had sent Him. *Chap. xx. 21.*

Which is now so far Forgot, That Men, Women, and Children do Press into the Evangelical Priesthood (far Superior to that of Levi) without any Ordination, or Pretence of Succession from the Apostles. And the Reason is, because they Mind not the Commission before Mention'd which Christ Gave to His Apostles. *Joh. xx. 23.* But have Reduc'd it all to Preaching; of which whosoever thinks himself Capable, Imagins that by that alone he has Obtain'd the Commission.

But it was Observ'd, That there is no word of Preaching in that Commission. *Joh. xx. 23.* That Preaching was not Mention'd till 40 days after, upon the Ascension of Christ. *Matth. xxviii. 19.* *Mar. xvi. 15.* But that after-Commission did not vacat this first Commission.

Given by *Christ* on the Day of  
*His Resurrection*. It was only a  
 further Explanation of it, with  
 Power and *Authority* to Preach it  
 to All the World. So that Preach-  
 ing, tho' a Part of the *Apostolical*  
*Commission*, is not the Chief Part,  
 but less the Only thing Contain'd  
 in that *Commission*.

And the Notion, That ther is  
 Nothing in it but the *Liberty* of  
 Preaching, or Haranguing to the  
 People, which Every body may  
 take up at their own hand, has  
 Render'd it so *Precarious*, and  
 these Common Preachers so Con-  
 temptible, That not only *Kings*  
 and *States*, but the *Meanest* of the  
 People think they have *Authority*  
 to Command them *Silence*, like  
 any other *Common-Cryers*, whom  
 they Hire to Cry Lost Goods, or  
 Stray-Sheep, or what Else they  
 Please to Impose upon them. At  
 least, That None shall Cry in their  
 Streets, or Preach to them, with-  
 out

out their Leave and by their *Commission*. And *Kings* Claim this by a *Power Paramount*:

Am. vii.  
12, 13.

As the *Court-Bishops* said to *Amos*, O thou *Seer*, go, flee thee away into the *Land of Judah*, and there Eat Bread, and Prophecie there: But Prophecie not again any more at *Bethel*, for it is the *King's Chappel*, and it is the *King's Court*. Here is an *Early Precedent for Exemptions*. And others besides *Kings* have taken this *Priviledge* to themselves. As many as have *Power* to maintain it. Leaving a *Staff* and a *Pair of Shoes* at any *Minister's Door* in *Holland*, is a *Sufficient Discharge* from his *Office*: And he is to Ask no *Questions*, the *Will and Pleasure* of the *Magistrats* is *Sufficient*. How then can such be the *Ministers of Christ*, or have any *Commission* from *Him*? Or what *Authority* is Given by His *Commission*, that can be thus Blown away by *Burghers*? And why not by them,

as well as *Kings*, since *Kings* are  
 by as much *Subjects* to *Christ*, and to  
 His *Kingdom* as they are?

A. It was said, That by these  
 Means the true Notion of a *Church*  
 and of *Priesthood* had been Utterly  
 lost amongst those where *Erastianism*  
 has Prevail'd. And Conse-  
 quently the Reverence due to Re-  
 ligion, and to God had Sunk with  
 it. And also the Benefits Annex'd to  
 the Holy Offices of the *Church*, as  
 Means of Grace Appointed by  
*Christ* our Lord, on which are  
 Grounded our Hopes of *Glory*.

That it is *Blasphemy* as well as  
 Folly to think God did thus Digni-  
 fy His *Priesthood* on purpose to  
 make the *Priests* Proud. Or, for  
 that Reason, to Refuse them the  
 Honour which God has Given them.  
 We may, by the same Rule, Re-  
 fuse Honour to *Kings*, or to any  
 Other to Whom it is Due. But  
 God did put so much of His own  
 Honour upon His *Priests*, because,  
 with.



without that, He knew that neither *He Himself* nor His *Institutions* wou'd be *Honoured*, and *Valued* as they ought to be; And *Consequently* Men wou'd thereby *Lose* the *Benefit* of them, and *Ruin* their own *Souls*, by *Despising* the *Means* He had *Ordained* for their *Salvation*.

Here one Interpos'd with a *Caution*, That we shou'd have a *Great Care* not to *Carry* these *Matters* too *High*. That to *Over-Strain* any thing, is to *Ruin* it, and *Lose* all its *Just Force*. That it is *Ease* and *Natural* for a *Heated Imagination* to *Magnifie* any *Beloved Object*: And thereby to *Render* that *Hated* and *Despis'd*, which otherwise, in its *Due Proportion*, wou'd be *Honour'd* and *Esteem'd*. That therefor, we shou'd *Contain* our *Selves* within the *Sobriety* of *Religion*: And not to *Exceed* the *Plain Rule* of *H. Scripture*. That if the *Priesthood* be  
of

ei- of such Mighty *Dignity* indeed,  
 ut- when it wou'd be Expected, That  
 Va- the *Stile* of *Scripture* shou'd Bear  
 on- up to it, and Speak of the *Priest-*  
 ose- hood in an *Elevation* Proportionable.  
 eir- To which it was Answer'd,  
 uns- That the *Caution* was *Just* and  
 on- *Necessary*. But that as we are not  
 a- to *Over-Rate* things, neither must  
 a- we *Under-Rate* them. For that,  
 fe- by so doing, we likewise Loose  
 r- the *Benefit* and *Advantage* of them.  
 t- Especially in *Matters* of *Religion*,  
 and which Concern our *Souls*.  
 That it is not *Easie* to *Over-Rate*  
 these. That the *Common* Disease  
 of the *World* is to *Under-value*  
 and *Neglect* these. That the *Rule*  
 propos'd is the *Best* and *Safest*, to  
 Govern our selves by the *H. Scri-*  
 ptures, And turn neither to the  
*Right* hand nor to the *Left*. Not  
 to *Exceed* what is there said of the  
*Priesthood*, out of any *Intemperat*  
*Zeal*: Nor to *Abate* any thing of  
 it, for fear of *Man*, or to Court  
 their Favour.                      Therefor

Therefor We were desir'd to  
turn our Eyes to the H. Scriptures  
and see there what sort of Titles  
and Discriminations were Given to  
those who were Dignify'd with the  
H. Priesthood.

They are there call'd Kings and  
Priests unto God. Rev. v. 10.

The Stars in the Right hand of  
Christ. Rev. i. 20.

The Angels of the Churches :  
Chap. ii. iii. &c.

And the Glory of Christ. 2 Cor. 8. 23.

Ministers of Christ, and Stewards  
of the Mysteries of God. 1 Cor.  
iv. 1. To whom He hath committed  
the Word of Reconciliation. 2 Cor.  
v. 19.

Ambassadors for Christ, in Christ's  
stead. Co-Workers with Him.  
2 Cor. v. 20. vi. 1.

Henceforth not Servants, but  
Friends of Christ. Joh. xv. 15.

Brethren of Christ. Joh. xx. 17.

As my Father hath sent Me, &c.  
ven

en so send I you. Whose soever  
 sins ye Remit they are Remitted  
 unto them: And whose soever  
 sins ye Retain they are Retained.  
 Joh. xx. 21, 23.

Whatsoever ye shall Bind on  
 Earth, shall be Bound in Heaven:  
 And whatsoever ye shall Lose on  
 Earth, shall be Lost in Heaven.  
 Matth. xviii. 18.

He that heareth you, heareth  
 Me: And he that Despiseth you,  
 Despiseth Me. Luk. x. 16. Matth. x.  
 15.

It shall be more tolerable for So-  
 dom and Gomorrah in the day of  
 Judgment than for those who will  
 not Receive you.

Obey them that have the Rule  
 over you, and Submit your selves,  
 for they watch for your Souls. Heb.  
 xiii. 17.

Esteem them very Highly, for  
 their Works sake. 1 Thess. v. 13.

Hold such in Reputation. Phil. ii. 29.

Worthy of Double Honour. 1 Tim.  
 v. 17.

He

He remembreth the *Obedience* of you all, how with *Fear* and *Trembling* ye Received him. 2 Cor. vii. 15.

Ye Receiv'd me as an *Angel* of God, even as CHRIST JESUS: Gal. iv. 14.

Ye know what *Commandments* we gave you, by the Lord Jesus — He therefor that Despiseth, Despiseth not *Man*, but *God*. 1 Thess. iv. 2, 8.

Of the Rest durst no Man Join himself to them; but the People *Magnify'd* them. Act. v. 13.

No Man taketh this *Honour* unto himself, but he that is Called of God, as was *Aaron*, so also CHRIST *Glorify'd* not Himself to be made an *HIGH-PRIEST*: but He that said unto him, Thou art My Son — Thou art a *PRIEST*, &c. Heb. v. 4.

They are not afraid to speak Evil of *Dignities*. ii Pet. ii. 10. Jude. 8.

They Respected not the Persons of the *PRIESTS*. Lam. iv. 16.

Let no Man strive or Reprove another; for thy People are as they.

they that strive with the **PRIEST.**

14. iv. 4.

*Rebuke with all Authority. Let  
Man Despise thee. Tit. ii. 15.*

14. Tim. iv. 11, 12.

For God hath not given Us the  
spirit of *Fear* but of *Power.* 2 Tim.

7.

I Magnifie Mine Office. Rom.

13.

In the *Name*, and with the *Power*  
of our Lord *Jesus Christ*, in the  
Person of *Christ* ( 2 Cor. ii. 10. )  
to Deliver unto *Satan.* 1 Cor. v.

5.

We are the Saviour of *Death* un-  
to *Death* : And of *Life* unto *Life.*  
And who is *Sufficient* for these  
things ! 2 Cor. ii. 16.

Many other *Texts* were Produ-  
ced, which shew the *Office* and  
*Dignity* of the *Priesthood.*

And then as a Conclusion to the  
Whole Discourse, it was thought  
Proper to Inquire into the *Original*  
of these two Societies, the Church  
and

and the *State*: For that by this, the *Nature* and *Tendency* of Each wou'd better Appear: And their *Dependence* or *Independence* upon One Another.

XX.  
Original of  
Church  
and State.

I. As to the *Original* of the *State*, or of *Political* Government amongst Men.

I.  
Of the  
State.

I. Some said, That it was not in the World, till after the *Flood*: And had its *Beginning* by very *Wicked Means*, by the *Usurpation* and *Tyranny* of *Nimrod*, the beginning of whose Kingdom was *Babylon*: Who gave Rise to the first *Assyrian Monarchy*, so call'd from his Son *Ashur*, who Built *Nineveh*. Gen. x. 10. 11.

And they thought, That this was so far from being an *Advantage* or *Benefit* to *Mankind*, That it was an *Encroachment* upon their *Liberties* and *Freedom*: And was a Pattern to All the after and succeeding *Despotic* Governments, which have Prevail'd ever since. They



They thought, That the World  
 is Better before, in the Pater-  
 nal Governments of *Families* Only.

2. Others said, That this was  
 the *Original* of Political Go-  
 vernment. Which they Suppos'd  
 began by the Common *Vote* or *E-*  
*lection* of the People. And tho'  
 they cannot find the *Original Con-*  
*tract*, Yet they take it for Granted,  
 that ther is no other Just *Founda-*  
*tion* of Political Government a-  
 mongst Men; who they think  
 were All born Equal.

3. Others, thinking all this to  
 be *Precarious*, and Plainly against  
 the *Matter of Fact*, took to Sir Rob.  
 Filmer's way of the *Patriarchat* :  
 And suppos'd, That this *Original*  
*Contract* was only of the *Fathers* of  
*Families*, who having a *Right* by  
*Nature* to Govern those whom they  
 Begot, and to Transfer the same  
 to whom they thought fit, did, by  
 Common Consent, give up their  
 Power to one whom they Chose  
 the

the *Political* Father of Themselves, and all their *Families*. And that this was the *Original* of *Political* Government in the Earth.

4. But ther were Others who thought this as *Precarious* as the Former. For that ther were almost as many *Fathers* in the World as *Men*. And it was a Question Whether they Cou'd Transfer their *Right* over their *Children* and *Servants*, to whom they thought fit, without All their Consents. And All their *Votes*, no nor of All *Fathers*, were ever yet Admitted.

Besides, that no Time can be Assign'd when these *Fathers* gave up their Right. Ther is not the least foot-step of it to be found in *History*. So that it Appear'd as *Precarious* as the former *Hypothesis*.

Therefor these thought, That ther was a *Divine Institution* in the *Original* of *Political* Government. That the *World* was divided

ded by God into 70 Nations, Distinguished by the 70 Languages sent at the Confusion of *Babel*; And, as it is said, *Eccles. xvii. 17.* He then set a *Ruler* over Every People: These 70 *Rulers* or *Kings*, being all Nam'd, *Gen. x.* for there are just so many there Nam'd, of the *Sons of Shem* 26. of *Ham* 30. and of *Japheth* 14. in all 70. And some of these *Kingdoms* and *Cities* retain the same Name to this Day, as *Babylon*, the Beginning of *Nimrod's Kingdom*, and *Assyria* from *Ashur*, &c.

That from *Nimrod*, who in Profane History is called *Belus*, every King's Name and their Succession stands upon Record thro' the *Assyrian*, *Persian*, *Græcian*, and *Roman Monarchies*; and from the Division of the last into the *East* and *Western Empires*, to the present *Emperor of Germany*, and *Sultan at Constantinople*.

L

That

That the same is to be said of other *Nations*, tho being less Famous, the *Records* may not be kept, nor their Memory preserv'd in *History*.

That tho' ther has been Many *Convulsions* and *Revolutions* in these *States*, yet the *Power* was Always taken up by the *Strongest* of the *Contending Parties*: And never let fall so Low as the *Free* and *Equal Vote* of All the *People*: No, Nor of All the *Fathers* of *Families*. To which no *Conquerour* ever did Submit his *Title*.

But however, Notwithstanding of these Different Opinions concerning the *Original* of the *Political Government*, yet All Agreed in this, That the *End* and *Design* of it had Respect only to this *World*. For that in the Other, ther are no *Distinctions* or *Representatives* of *Nations*. And every *Man's Death* Dissolves his *Relati-*

on to an *Earthly* Kingdom. And  
therefor *Political* Government is  
call'd *Earthly, Secular, or Tempo-  
ral* Government, because it Res-  
pects only this World.

Then the Discourse turn'd to  
Consider the *Original, End, and* II.  
*Design* of the other *Society*, call'd Of the  
the *Church*. Church.

And it was found, That this  
Lasts for *Ever*. That it is the  
same *Church* which is in *Heaven*,  
and upon *Earth*: They are not  
*Two Churches*, only *Two Parts* of  
the *Same Church*: The one *Mili-  
tant*, the other *Triumphant*. For  
they have Both the Same *Head*  
and *King*. And those upon *Earth*  
are Call'd *Fellow Citizens*, with  
the *Saints*, and of the *Household* of  
*God*. Eph. ii. 19. Of the same  
*Family* with those in *Heaven*. Chap.  
iii. 15. And thus the *Communion* of  
*Saints* (which is one of the *Arti-  
cles* of our *Creed*) Extends not  
L 2 only

only to the *Saints* upon *Earth*, but to those in *Heaven*, who have *Communion* with Us, and We with them. We Bless *God* for them, and Pray that *with them* we may be Partakers of the *Heavenly Kingdom*. And they Pray for Us, for our *Consummation* and *Bliss*; And Rejoice with Us at Our *Conversion*. Ther is the Same *Sympathie* as betwixt *Members* of the Same *Body*, which have One *Head*, that is, *Christ*.

Hence the *Church*, even upon *Earth*, is Call'd the *Kingdom* of *God*. And Her *Government* is *Dignify'd* with the same Name as that of the *Heavenly Host*, which is a *Hierarchy*, an *Holy* or *Sacred Government*. It is *Part* of the same *Hierarchy* which is in *Heaven*, as being All of the Same *Family* or *Society*.

And to shew that it is the Same, *Christ* has Promis'd to Ratify in *Heaven* the *Sentence* of the *Church*, when

when justly inflicted, upon *Earth*.  
 And the Chief Effect of the Pow-  
 er of the *Church* Extends to the  
 Other World. And will be there  
 Exercis'd even over the *Angels*, as  
 well as over all this World. i Cor.  
 ii. 2, 3.

The *Saints* shall sit there as *Judg-*  
*es*: The *Angels* only as *Ministers*  
 of the Court, and *Executioners*.

So that the *Church* is more stri-  
 ctly a Part of the *Heavenly Hierar-*  
*chy* than the Different Orders of  
*Cherubin* and *Seraphin*, *Angels*,  
 and *Arch-Angels*, &c.

And with Great Reason. Be-  
 cause Her Head, Her *Flesh* and *Blood*  
 is made *Lord* of all these: These  
 are not *Members* of His *Body*, of His *Eph. v. 30.*  
*Flesh*, and of His *Bone*. For He  
 took not on Him the *Nature* of *Heb. ii. 16*  
*Angels*, but He took upon Him  
 the Seed of *Abraham*.

This is the *Ladder* which was *Gen. xxviii;*  
 shewn unto *Jacob*, whose *Foot* stood *12.*  
 upon the *Earth*; but the *Top* Rea-  
 ched up to *Heaven*. L 3 Thus



Thus the *Foot* of the *Hierarchy* stands upon the *Earth*, Exercis'd by *Men* who are *Ministers* of *Christ's Kingdom* here Below: But the *Top* Reaches to *Christ* Himself, who is the *Head* of it: And the *Angels* of *God* Ascend and Descend upon it, to Execute His *Supreme* Commands: And to *Minister* to the Meanest Member of it.

So that who are not *Subjects* to this *Hierarchy* upon *Earth*, cannot be in *Heaven*. We must go up the *Ladder* by Degrees, from the *Lower* to the *Higher* Steps.

And the Attempt of those who go about to *Lessen* the *Authority*, and *Under-Mine* the *Foundation* of this *Hierarchy* is like his who Cut the *Bough* whereon himself was standing: It is a pulling out the *Steps*, and *Dis-jointing* of that *Ladder* by which we must *Climb* to *Heaven*. Unless we can find a *New* way of our *Own* thither, which *God* has not Appointed.

That

That *God*, by His Infinit Power, may not bring any to *Heaven*, without going up this *Ladder*, we must not Determin: Nor Tye *God* to those *Rules*, to which He has Ty'd Us. His *Mercy* is over all His *Works*. And He will not Judge *Rom. ii 12.* those by the *Law*, who have not the *Law*.

But this we must say, That He has shewn to Us no Other *Way*. And has made no *Promise* in the *Gospel* to Any who are not in that *Way*. That therefor none other are within the *Covenant* of the *Gospel*: Nor have *Right* to *Claim* the *Priviledges* of those who are within the *Pale* of the *Church*. That therefor we must Leave these who are without to the *Un-Covenanted* Mercies of *God*. Which what they are, or how far they will Extend, We know not. But this we are sure of, That the *Priviledges* of being within the *Covenant* of *Grace* are *Inestimable*:

Else *Christ* had not taken upon Him our *Flesh*, *Suffer'd*, *Dy'd*, and *Descended* into *Hell* to Purchase them for Us.

And this we must say further, That whatever the Condition be of those who know not the *Gospel*, and so were never within the *Pale* of the *Church*: The Case is not the same with those who *Reject* the *Gospel*, when *Preach'd* to them. Who seem to be the only Persons meant, *Mar. xvi. 15, 16.* The Case is not the same with those who are justly Cast out of the *Church*: Or who Wilfully Cast themselves out, by departing from the *Church*.

*Christ* has given Power to the *Terrestrial Hierarchy* to Exclude from the *Cæstia*: For indeed they are the same, as has been said, of which *He himself* and None other is the *Head*. And whoever is *Head* of the *One*, must also be so of the *Other*, since both are the same.

Here

Here was Recollected what was before spoken of the *Popes* Assuming to be *Head* of the Whole *Terrestrial Hierarchy*. And *Gregory* the Great was vindicated, who Compar'd this to the *Pride* of *Lucifer*, and made it a Mark of *Anti-Christ*.

But how much more *Abhorrent* and *Heterogeneous* did it look, for those who had no *Share* at all in the *Hierarchy*, for the *Political* or *Civil Government* to take upon them the *Supremacy* over the *Hierarchy* of the *Church*, in the *Exercise* of Her purely *Spiritual Power* and *Authority*!

The *Civil Government*! Whose *Constitution* was not so *Undoubtedly* and without *Contradiction* *DIVINE*. And which was ordain'd for no *Ends* or *Respects* that *Reach* further than this *Life*. Which must *End* and be *Extinguished* for *Ever*: While the *Church* shall

*Reign and be Triumphant to all Eternity.*

And so long shall Her *Censures*, when Justly Pass'd, have their Effect. How then can they be *Alter'd* or *Transvers'd*, *Suspended* or *Superse- ded* by a *Temporal* Government that must *Vanish* and come to Nothing! By such *Governours*, who are themselves Subject to Her *Censures*, as Much as any other (but without any Infraction upon their *Civil* Authority) Who are Admitted *Members* of Her *Society*, as others are, by *Baptism*, and no otherwise: And may Fall from thence, by *Apostacy*, *Heresie*, and such *Crimes* as Cut others off.

Here one Interpos'd, and said, That in the beginning of this Discourse, it was Allow'd, on all hands, that *Infidel* Kings cou'd not have this Authority over the *Church*. And therefor, added he, Is there not the same Reason that an *Apostat* King

King shou'd not have it? Or an *Heretical King*? For how can he be *Head* of any *Church*, who *Denies* the *Faith* of it? Or indeed, how can a *King* be the *Head* of *Different Communions*? Or of any other *Communion* than that to which he keeps? For how can he be *Head* of any *Church*, who is not so much as a *Member* of it? He may be *Head* of it, or of 100 *Different Churches*, if ther were so Many in his *Dominions*, in the *Sense* above *Explain'd*, that is, to be the *CIVIL Head* or *Governor*, and to *Exercise* the *Power* of the *Civil Sword*, in *All Causes*, and over *All Persons*, as well *Ecclesiastical* as *Temporal*: But to be the *ECCLESIASTIAL Head* or *Governor*, and to have any Sort of *ECCLESIASTICAL Power* or *Authority*, is *Utterly In-Consistent*, and as *Great a Contradiction*, as that all these *Different Communions* can be *One*: That not onely *Episcopal* and *Presbyterian*, *Popish* and *Pro-*

*Protestant* ; but *Christian* and *Jew*,  
*Mahometan* and *Heathen*, are All  
*One* and the same *Church* and *Body* :  
 For so they must be, if they have  
 All *One* HEAD. And some *Kings*  
 have been, and may be again *Governors*  
 over these several Sorts of  
*Churches*. They are All *One* BODY,  
 in the *Temporal* Sense, that is, are  
 All *Subjects*, and so have *One* HEAD,  
 or *TEMPORAL* Governor : But  
 they cannot have All *One* ECCLE-  
 SIASTICAL Head or Governor,  
 more than they are *One* ECCLESI-  
 ASTICAL Body, or More than *One*  
*Man* can be, at once, of all these  
*Different* and *Opposit* CHURCHES  
 or COMMUNIONS. More than  
 our *King* can be *Episcopal* in *En-*  
*gland*, and *Presbyterian* in *Scotland*,  
 and *Popish* in *France*, if he had the  
*Possession*, as well as *Title* of it.

Then again, if either *Infidelity*,  
*Apostacy*, or *Herésie* do's Destroy the  
*Regale*, it must be Destroy'd as to  
 Some



Some of these *Communion*s, who do lay these *Charges* upon one Another. And then the *Regale* Extends not to All *Subjects*, or *Churches*.

Again, Who shall be *Judge* of the KING's *Apostacy*, *Heresie*, &c.? If the *Church*, his *Regale* lies at her Mercy. But if the *King* himself be the *Judge*, it is not to be Suppos'd that he will *Condemn* himself. And so, neither *Infidelity*, *Apostacy*, nor any thing else can hurt his *Regale*.

But once more, a *King* may *Return* from his *Apostacy* or *Heresie*, and if he *Lost* his *Regale* for that; he may *Recover* it again. So that, by this, the *Regale* is not *Fixt* and *Inherent* in the *Crown*, but *Fleeting* and *Casual*, may be *Gain'd*, and *Lost*.

And then the former *Question* will Occur, Who shall be *Judge* of the *Reality* and *Sincerity* of his *Conversion* and *Pretensions* to *Religion*? For it is not *Impossible* that a *King* may

may *Counterfeit*, on Purpose to Secure himself in the *Possession* of the *Regale*: And that for a good End, as he may think, that is, To *Under-Mine* that *Church*, which he cou'd not *Batter* down by Main *Force*. And by this Means, he may do ten times more *Mischief* to the *Church*, than if he were an *Open* and *Profest* ENEMY.

Upon the whole it did Appear Unavoidable, but that we must either Allow the *Regale* to *Infidel*, *Apostat*, *Heretical*, and all Sorts of *Kings* whatsoever: Or else, to *None*. Because otherwise, it will be Impossible to Solve the *Contradictions*, and *Absurdities*, that, on all sides, flow in upon Us. Wherefor the Company thinking Enough to have been said upon this Matter: And that, tho' it was not Impertinent to the Subject in hand, yet it was not Directly the Thread of the Discourse, which was the *Original* of the *Church*: Therefor Desir'd that

we might go on with that.

And it was said, That as the *Church* was Ordain'd to last for *E-ver*: So its *Foundations* were laid from *Eternity*. It is said to have been Given Us, and Ordain'd before the *World* began, i *Cor.* ii. 7. ii *Tim.* i. 9. *Tit.* i. 2. i *Pet.* i. 20. And that God hath Chosen Us from the *Beginning*. ii *The.* ii. 13. And the *Gospel* is call'd, The *Everlasting Covenant*. *Heb.* xiii. 20.

Therefor the *Church* is not only the *Chief Part* of the *Creation*: But all the whole *Creation*, as well in *Heaven* as on *Earth*, seems to be Particularly *Design'd* with Respect to the *Church*, and for Her *Service* and *Advantage*: And to *Sympathize* with Her, as well in Her State of *Humiliation* as *Exaltation*. The *Angels* of *Heaven* were given unto Her for *Ministring Spirits*: And are said to be our *Fellow Servants*, and *Brethren* that have the Testi-  
mony

Rom. viii.  
19, &c.

mony of *Jesus*. Rev. xix. 10. And it is said, *That the Whole Creation Groaneth and Travaileth in Pain together, waiting for the Manifestation of the Sons of God. Because (then) the Creature it self also shall be Delivered from the Bondage of Corruption, into the glorious Liberty of the Children of God. And this is call'd, The Earnest Expectation of the Creature.* That as the *Earth* was Cursed for the Sin of *Man*: So in the *Redemption* by *Christ*, it shou'd be Deliver'd from that *Curse*. Therefor the Prophet *Isaiah* Describing the *Restoration* of the *Church*, speaks of *New-Heavens* and a *New Earth*. *Isai. lxxv. 17.* And the *Apostle* says, *That upon the final Consummation of the Church, ther will be a Restoration, or further Reconciliation of things in Heaven, as well as upon Earth.* *Eph. i. 10. Col. i. 20.* And that in the mean time, even *Now*, as the *Angels* do *Minister* unto the *Church*,  
so

so they do *Learn* Many things of the *Wisdom* of God from the *Church*.  
Eph. iii. 10.

That God, from the beginning of the Creation, did Erect His *Church*, and Preserv'd Her, as a *Visible* Distinct *Society* (tho' a *Small* one, in its *Infancy*) from all the Rest of the World, in the *Patriarchal* Dispensation before the *Flood*, and to *Moses*.

Afterwards, in the Nation of the *Jews*, under the *Law*.

Till the *Heir* did come, our B. Lord *Jesus Christ*, who brought in the Fulness of the *Gentiles*, Opening the *Pale* of His *Church* to the *Believers* of All *Countreys*, *Nations*, and *People*.

That God Express'd the Great Regard he had for His *Church*, and which We ought to have for Her *Power* and *Authority*, by that Wondrous *Name*, which He Himself did Bestow upon Her, the *Name* <sup>Gen. xxxiii. 28.</sup> of *Israel*, that is, a *Prince* of God,  
or

or one that *Prevails* over God; as God Himself Enlarges upon it, and gives the Reason, *For as a Prince hast thou Power with God and with Men, and hast Prevail'd.* CHRIST condescended to *Wrestle*, and suffer Himself to be *Overcome* by Him after whom he Nam'd His Church

That to Purchase this Church, and gather Her, as a Distinct Society, from amongst all the other Societies and Nations of the Earth, Christ was Content to take our Nature upon Him, and suffer Death for Her Redemption. She is call'd

*Ephai. 23. His Body, the Fullness of Him, who Filleth all in all. The Pillar and Ground*

*i Tim. iii. 15. of the Truth.* All the Worthy Members of this Society are Heirs of

*Rom. viii. 17. God, and Joint-Heirs with Christ.* And Christ has Promis'd to Give

*Rev. ii. 26, 27. them Power over the Nations, to Rule them with a Rod of Iron, even as I (says he) Received of my Father.* And to sit with me in my

*Chap. iii, 21. Throne, even as I also overcame*  
and



and am set down with my Father in His Throne. Nay more, which None Durst Express, or so much as Imagin, if he had not said it, That He will gird Himself, and make them to sit down to Meat, and will come forth and Serve them. Luk. xii. 37.

That they are Members of His Body, of His Flesh, and of His Bones. Eph. v. 30.  
 That they all (said he) may be One, John xvii. 21, 22, 23.  
 as Thou Father art in Me, and I in Thee; That they also may be One in Us, that the World may believe that Thou hast sent Me. And the Glory which Thou gavest Me, I have given them; that they may be One, even as we are One: I in them, and Thou in Me, that they may be made Perfect in One; and that the World may know, that Thou hast sent Me, and hast Loved them, as Thou hast Lov'd Me.

That they are a Chosen Generation, a Royal Priesthood, an Holy Nation, a Peculiar People. i Pet. ii. 9.

Whom



Whom God keepeth as the *Apple* of his *Eye*. And their *Death* is *Precious* in his *Sight*. *Psal.* Cxvi.  
15. Tho' they Fall, they shall not  
be cast away, for God upholdeth  
them with his hand. *Psal.* xxxvii.

24.

Ther shall not an Hair of their  
Heads perish. *Luk.* xxi. 18.

They are God's *Jewels*. *Mal.* iii.

17.

They shall Judge }  
the *World*.

They shall Judge } *1 Cor.* vi. 2, 3.  
*Angels*.

[Then as to the Authority of  
of the *Church* in this *World*,]

If he Neglect to Hear the *Church*,  
let him be unto thee as an *Heathen-*  
*Man* and a *Publican*. *Matth* xviii.

17.

[Of the *Church* with Relation  
to the *State*.]

He

He Reproved **KINGS** for their  
sakes, saying, Touch not my A-  
NOINTED, and do my PRO-  
PHETS no harm, *Psal. Cv. 14, 15.*

For he that toucheth you, tou-  
cheth the Apple of his Eye. *Zach.*  
*ii. 8.*

**KINGS** shall be thy *Nourishers*,  
and **QUEENS** thy *Nurses*: they  
shall Bow down to thee with their  
Face toward the Earth, and Lick  
up the Dust of thy Feet. *Isai. xlix.*

23.

The Sons of Strangers shall Build up  
thy *Walls*; And their **KINGS** shall  
**MINISTER** unto thee. *Chap. lx. 10.*

Thou shalt suck the Milk of the  
Gentiles, and shalt suck the Breast  
of **KINGS**. *Ver. 16.*

The Sons also of them that Af-  
flicted thee, shall come Bending  
unto thee; and all they that De-  
spised thee, shall Bow themselves  
down at the Soles of thy Feet, and  
they shall call thee, The City of  
the Lord, the Zion of the holy  
One of Israel. *Ver. 14.* There-

Therefor thy Gates shall be Open continually, they shall not be shut Day nor Night, That Men may bring unto thee the Forces of the Gentiles, and that their KINGS may be brought, For the Nation and Kingdom that will not SERVE thee shall Perish; Yea those Nations shall be utterly Wasted. *Ver. 11, 12.*

Glorious things are spoken of thee, O City of God. *Psal. lxxxvii 3.*

This is the *Church*, which in all things, in its *Original, Constitution, Frame, and End* for which it was Design'd, do's far Excel that *Society* call'd the *State*.

And all *States* do, in *Words*, give the *Pre-eminence* to the *Church*. It is not said *State and Church*; but always *Church and State*.

And the *Stile* (that is all) of *Spiritual* and *Temporal* Remains still. Tho' I have seen it wrote *Lords Temporal and Spiritual*, particularly in the *Printed Lists* of the

the *Convention*, in the Beginning of this *Revolution*. And in All the *Lists* since, the *Spiritual Estate*, tho' it is the *First* of the three *Estates* in *Our*, as in every other *Constitution*, yet is put behind all the *Lay-Lords*: And the *Mitre* comes after their *Coronets*. Which formerly stood next to the *Crown*, in the *Civil Constitution*, Not only upon the Head of one *Arch*, but of Every *Bishop*.

Now because it wou'd look so *Præposterous*, and against the Common Sentiments of Mankind, especially of *Christians*, not to give the *Church* the Preference to the *State*: Therefor *Kings* have taken upon them to be *Heads* of the *Church* within their own *Dominions*. And becuzse this look'd *Heterogeneous* in the Hands of a mere *Lay-Man*, who might not be a *Member* of that *Church*, therefor *Kings* were made of an *Amphibious* Nature, and Complemented with

with the Title of *Mixta Persona*, a *Hermaphrodite*, half *Lay*, and half *Clergy*. And the *Nobility* got in too, under the New Invention of *Lay-Elders*, as now in *Scotland*, and Govern all the Affairs of the *Church*.

And Considering how they have ( by these means ) Reduc'd Her *Commission* and *Authority*, it can be Attributed to nothing but the *Wonderful* and *Over-Ruling* PROVIDENCE, that ther is so much Left, as that *Shadow* of a *Church* that is Left! Or any, tho' but *Outward* and *Seeming* REVERENCE, pay'd to *Sacraments* or other *Institutions* of *Religion*, that are *Administer'd* by Her hands! Or that the *Administration* of them shou'd be still left in Her hands! Tho' that is not done by All. That our *Churches* shou'd be frequented, or kept in Repair, where the *Major* and more *Prevailing* *Number* wou'd wish them under Ground!

Ground! But in such Instances as these God is wont to shew His Power. As He plac'd the Sand for a Bound to the Sea, that tho' it Rage and Swell, yet is limited by the DECREE, *Hitherto shalt thou come, and no further, Here shall thy Proud Waves be stay'd.*

Nothing but this cou'd have Restrain'd the Spirit of *Atheism, Deism, Fanaticism, and Prophaness*, that Rages without *Human Controul*.

And the Church is laid as Low and Fenceless as the Sand under their Storms: Which had long since Overwhelm'd the City of God (after the Change of Her Governour) if the Almighty Promise, *Matth. xvi. 18. xxviii. 20.* had not Interpos'd to Preserve some Embers alive in the Midst of these Torrents. And they will be Preserv'd till the Time Appointed by God shall come, when His Breath shall put New Life in them, to Lick up that Sea that now Covers, but Cannot Drown them.

M

Tho

Isa. xlv.  
3, 4, 5.

*Tho' the Waters thereof Roar, and  
be Troubled, and the Mountains Shake  
at the Tempest of the same: The Ri-  
vers of the Flood thereof shall make  
Glad the City of God. The Persecu-  
tors and Oppressors of the Church  
shall be Converted; And their  
Rage, like that of the Sea, against  
Her, shall turn into Humility and  
Love to Her, like smooth Gentle  
Streams to Refresh and Nourish  
Her. For GOD is in the midst of  
Her; She shall not be moved: God  
shall help Her, when the Morning ap-  
peareth.*

*This is the City, the Society over  
which the Temporal Governments  
of the Earth have Assum'd the Do-  
minion! And have said, Let us  
Break their Bands asunder, and Cast  
away their Cords from Us. Psal. ii. 3.*

*Be Wise now therefor, O ye Kings.  
And Consider, Lest while nothing  
less will serve you than to be Heads  
of this Society, you cease to be*  
Mem-



*Members*: For what is that *Member* that will be *Head*!

And let not so *Weak* a thought arise in your Minds, as if all this were only the self-seeking of the *Clergy*, out of *Pride* to Advance themselves. Alas! It must have the Quite Contrary Effect with any of them who Considers what an Heavy *Charge* they have undertaken: And what *Account* will be Exacted from them for their faithful *Discharge* of it! That the *Blood* of all those *Souls* who *Perish* thro' their *Negligence* or *Default* will be Requir'd at their hands! That they have to *Wrestle* not only against *Flesh* and *Blood*, but against *Principalities* and *Powers*, against the *Rulers* of the *Darkness* of this *World*, against *Wicked Spirits* that are set up in *High-Places*. And whoever Opposes *These*, with that *Truth* and *Freedom* that is Necessary, instead of *Honour*, must expect *Reproach*

*Eph. vi. 12.*

and *Persecution*. Of which it is not the least, That they cannot Vindicate the *Honour* of CHRIST's *Commission*, with being thought to seek their own *Glory*. Yet that must not Hinder. The *Successors* of the H. *Apostles* must be Content to Pass, as they did, thro' *Evil Report* and *Good Report*, as *Deceivers*, and yet *True*.

They must not, to save Themselves from *Reproach*, let *Religion* go to *Wrack*; Expose the *Commission* of *Christ* to be *Trampled* upon; *Divest* themselves of the proper *Arms* of their *Ministry*; And suffer the *Devil*, without *Opposition*, to Ravish out of their Hands those *Souls*, for which their *Souls* must Answer. If they must *Resist* even unto *Blood*, they ought not to *Shrink* for a little *Shame*. Such a *Modesty* wou'd be *Pride*, a Poor Impotent *Pride*. A more *Guilty* and *Shameful Pride*, than that (whereof they are very *Unjustly Accused*) of *Asserting* their *Authority*, and not lay-  
ing.

ing it under the Feet of *Great Men*, for *Popularity* sake! No *Pride* so *Dangerous*, so *Hateful*, as a *Proud-Humility*. Such a *Sneaking, Treacherous Humility* do's not become the *Ministers* of the *Gospel*. But such a *Humility*, as with the *Greatest Modesty*, can set its *Face* as a *Flint*, for the *Truth* of the *Gospel*, and shew the *Utmost Courage*, without any *Degree* of *Impudence*; Can keep up its *Zeal*, without *Rage*; Preserve its *Sweetness*, in the midst of its *Reproofs*; And either *Suffer* or *Overcome* with *Decency*: That can Support the *Honour* and *Authority* which *Christ* has Annexed to His *Priesthood*, so as to make it *Evident*, that it is more for the *Good* of *Others*, and out of a *True Concern* for their *Souls*, than any *Vain-Glory* to *Themselves*: That it is onely to Enable them to *Serve* their *Flocks* the more *Effectually*, towards their *Eternal Salvation*; without which they will not be A-

ble to do it: But render *Religion* Contemptible; and make you *Despise* those *Means* of *Grace*, to which are Annex'd the *Promises* of *God*, and our *Hopes* of *Glory*.

*Christ* left no more *Power* with His *Church* than He knew was *Necessary*. And for *Her* or *You* to make it *Less*, will be but to *Defraud* your selves, and Render it *Ineffectual* to you. As *St. Cyprian* said Ep. 73. p. 209. *It is a Most Dangerous thing, in Divine Matters, for any to Recede from his full Power and Authority*. Therefore be not *Afraid* of this *Power*, which is made so *Great* by *God*, that it may do you the more *Good*. You ought rather to *Wish* it *Greater*. For if the *Church* have not this *Power*, what *Good* can you *Receive* from Her *Administrations*? You ought to *Rejoyce* to *Serve* the *Church*, the *Spouse* of *Christ*, that She may *Serve* you in your *Eternal Concerns*. And the *Honour* is done to *Christ*,  
and

and not to Her. For whose Sake You your Selves are Honoured. Who has given you all the Power that you have. Therefor Grudge not what He has given to others for your Good.

When *Angels* are Content, nay Glory to be made *Ministring Spirits*, to *Minister* to the *Church*; do not You think it *Below Your Dignity*!

Nor to Learn of those, *By whom the Manifold Wisdom of God is Made known to the Principalities and Powers in Heavenly places.* Eph. iii. 10.

YOU your selyes, and *All things* were Ordain'd for the *Church*. For God has given CHRIST to be the *Head over All things, to the CHURCH.* Eph. i 22.

CHRIST Himself, *Your KING* and GOD, will not think it *Below His Infinite MAJESTY*, to *Gird Himself*; and Come forth and Serve them, Upon Whom You now Trample, and Count them as the *Dung of the Earth.*

They are willing to be Your *Servants*, that they may 'do you Good. It is not their own *Honour*, but that of *Christ* which they seek. As the *Apostle* speaks, *For we Preach not our selves, but Christ Jesus the Lord: And our selves your Servants for Jesus sake.*

ii Cor. iv.  
5.

## XXI.

*Steps that  
have been  
made to-  
wards the  
Reforma-  
tion pro-  
posed.*

Here one desir'd that we wou'd take Notice, What *Steps* have already been Made, on Both sides, by the *Secret* and *All-Ruling* PROVIDENCE of GOD, *Leading* and *Inclining* Men, by Degrees, *Insensibly* Nearer and Nearer towards such a Glorious *Reformation* as has been before Propos'd.

## I.

*On our side.*

First, on our side. The *Regale* among us has much *Vary'd* and *Lessen'd* from the Height in which it was set up by *Hen. viii.* In which very time, while they were stretching the *Regale* to the utmost, yet, they

they cou'd not Refrain to Confess to the Truth, and Assert the *Spiritual Rights* of the Church, as shewn *Seet. ix.* Till at Last they have Come *Fully* and *Truly* to Explain it in our 37th *Article of Religion.* But to name some Particulars.

As to those *Regal Commissions* before Mentioned p. 64. Whereby *Bishops* then held their *Bishopricks*, and *Ecclesiastical Authority*, during the *King's Pleasure Only.* These are long since Worn out of Date. And are now *Detested* by all the *Clergy of England.* And no more Insisted upon by the *State.*

I.  
Regal  
Commis-  
sions.

Then again, the *Writ of Conge d'Eslier* was taken away by *Act of Parliament*, 1 *Edw. vi. c. 2.* as too Great an *Encroachment* upon the *Regale.* But our *Kings* are grown *Asham'd* of that. And still continue the Method of the *Conge d'Eslier*, tho let Lose from it by the *Law.*

2.  
Conge d'  
Eslier,



3.  
Ecclesiastical  
Commission.

The *Ecclesiastical Commission* which the *King* was Impowr'd to set up i *Eliz.* was taken away by *Act of Parliament.* 17 *Car.* c.xi. And Remains *Exploded* to this Day.

4.  
K. James  
1. in Scot-  
land.

King *James I.* (as Dr. *Guthry* Bishop of *Dunkell* tells us in his *Ms. History of the Late Rebellion and Covenant*) Us'd this Method in *Scotland*, That when any *Bishop* Died, the *Arch Bishop* Conven'd his fellow *Bishops*, and they Gave into the *King* the Names of *Three* Persons, whom they Judg'd Most fit, out of whom the *King* Chose *One* into the *Vacant See.* But his Son *K. Char. I.* did not Observe this, but *Resum'd* the *Regale*, in its full Extent, and kept the *Election* Solely in Himself; Which the *Bishop* takes Notice of as One Great Cause that brought on his *Troubles*, and the *Confusion* first begun in that Kingdom. He Came *Young* to the *Crown*, and was not Proof against  
*Flat-*

*Flatterers* who wou'd *Aggrandize* his *Prerogative*: Besides that this Point was not so fully Considered in those Times: *Erastianism* having Run down like a *Torrent*, from the *Reformation*: And they were but Few who cou'd Recover themselves, to Reflect *Impartially* against the *Prejudice* of *Education*, and *Popularity*. The *Regale* being then Made (tho' very Un-justly) the *Characteristick* against *Popery* and *Fanaticism*. That being Suppos'd the Only *Barrier* against Both. Not Imagining, in their *Honey-Moon*, that ever they shou'd have a *King*, in either of these *Interests*. Or that their *Canon* cou'd be Turn'd upon themselves.

Therefor it was no Great Wonder, that a *Young* and *Un-experienced Prince* shou'd, at the first, be Carry'd down a Popular Stream.

But he made Great Amends afterwards. He set himself for the *Ref-* K. Ch. 1.

*Rescue of the Church from the Encroachments of the Secular Courts, and Fraustian Laws. Which was Made a Handle by Designing-men to stir up the Rebellion against him. And he is Justly Enroll'd among the Noble-Army of Martyrs. His Mercy was his Ruin, for which he was Call'd a Tyrant. All whom the People overcome, are so, because they Never lay the Fault upon Themselves. Thus they Charg'd upon this Pious Prince all the Blood that Themselves had Shed, and the War which they Began against Him; And not He against Them; which Appears by the Dates of their Respective Commissions for Levying their Armies.*

*The Spirit of those Times, and the Disposition of that Prince seem fitted to shew the World, How far a Gracious King can Condescend to a Mutinous and Rebellious Party: And how Impossible it is, by such Lenity, to overcome them. It is like*

like giving Passage to the *Water*;  
which thereby Increase to a *Deluge*:  
The *Prevention* is *Easie* at the *Be-*  
*ginning*, before a *Drop* Grow to be  
a *River*, and that *River* become a *Sea*.

But the *Methods* by which that  
KING's *Mildness* Suffer'd that *Re-*  
*bellion* to Grow upon him, was not  
the Subject of our Discourse. It  
suffic'd Us to know, That God's  
time was not then come for the  
*Deliverance* of His *Church*. But  
that *Glory* is Reserv'd for Another.

Tho' *David* Design'd and Made  
*Preparation* for the *Building* of the  
*Temple*, yet that was Determin'd for  
Another and more *Peaceable* *Reign*.

Then it was observ'd by some <sup>6.</sup> K. Ch. 2.  
in the Company, That even in the  
*Reign* of K. *Char. II.* a *Commission*  
was Granted to some *Bishops* and  
Others to Dispose of such *Church-*  
*Living*s as were in the *King's* Gift,  
which were above the *Value* of  
those that are Committed to the  
Dis-

Disposak of whoever Carries the *Great Seal*. Ther was something of *Consciousness*, at least *Decencie* in the Case.

7.  
At present.

Others said, That the same was the Method at this Day. But with this *Advantage*, That None Now but *Bishops* are in that *Commission*. None of the *Lay-Lords* or *Others* Mixt with them, as it was in the time of *K. Char. II.* And More-over, That the *Recommendation* even to *Bishopricks* is likewise Committed to these *Bishops*. This indeed is a *Step* further. And these are the *Advances* have been Made, on our side, towards the *Freedom* of the *Church*. Which Plainly shew Where the *Right* do's Lie.

II.  
Advances made on the part of the Church of Rome. Then the Company were desirous to Turn and See what *Advances* had been Made on the *Other side*, on the Part of the *Church of Rome*, for Reducing the *Pontificat*

cat, as Much as We have done the Regale. And it was found, That they have Gone *further* in this, than We have done in the Other.

Here was Call'd to Mind what was said before Concerning the *Opposition* Given at the Council of Trent by the *Bishops* and *Secular Clergy*, to the Pope and the *Regulars*, as to that *High Supremacy* over All other *Bishops*, which the Pope did Claim. And this was thought the Surest Indication we can have of the *Sentiments* of the *Generality* of the *Bishops* and *Secular Clergy*, in Communion with the Church of Rome, as well those in Spain, Germany, Hungary, and All the *Popish Countries*, not excepting Italy it self, as of those in France, who have been most Remarkably *Zealous* in this Matter. And whose Behaviour herein Deserves more Particular Consideration.

i.  
As to the  
Bishops  
and Secu-  
lar Cler-  
gy,

There-

2.  
Particu-  
larly in  
France.

Therefore it was Observ'd, That the *Church of France* have all along from the first *Encroachments* of the *Patriarchat of Rome*, given *Battle* to it, and kept it within some *Moderat Bounds*. As appears by the *Several Pragmatical Sanctions* and *Concordats* made betwixt their *Kings* and the *Popes*.

But that which came most under our *Observation* (as being the *Lat-est*) was the *Decrees* of the *Gallican Clergy* met in a *National Synod*, Ann. 1682. which are hereunto Annexed.

In the *Preamble* they Assert the *Liberties* of the *Gallican Church*: Yet Acknowledge a *Primacy* in the *Pope*. But how *Limited* and *Circumscrib'd*, appears in the *Decrees*.

Of which the *First*, Quite takes away his *Power* in *Temporals*, Especially that which the *Popes* have so often Practis'd, even in *France*, (as before mentioned in the *Rebellion* of the *Holy League*) And by which *Chiefly* they have Secur'd  
their



their *Encroachments* of Several Sorts; And which they cannot be brought by any Means to *Disclaim*, that is, The Power to *Depose* *KINGS*, and *Absolve* their *Subjects* from their *Allegiance*.

The *Second* subjects the *Pope* to a *General Council*, even to be *Deposed* by it. As in the 4th and 5th *Sess.* of the *Council of Constance* is enacted, which is Quoted and Confirm'd in the said *Decree*.

In the *Third*, The *Pope's* Power is *Limited* by the *Canons* of the *Church*. And even by the *Constitutions* and *Rules* of the *Gallican Church*.

In the *Fourth*, his *Infalibility*, even in *Matters of Faith*, is *Totally* taken away, and *Disown'd*.

And in the *Fifth*, The *Bishops* assert the *Divine Right* of their *Episcopat*, and Derive their *Power* from None but the *Holy Ghost*. By Vertue of which they Establish these *Decrees*, and Command them to be Receiv'd in All the *Churches* of *France*.  
Then.

Then the Discourse turn'd to the *fierce Opposition* made by the Pope to these Decrees, and how ill they were Resented at Rome. And it was said, That a *French Papist* wou'd be *Burn'd* at Rome for an *Heretick*. And were ther but Few of them, or *Inconsiderable*, no Doubt they wou'd be *Excommunicated*, with *Maranatha*. For all that Properly can be Call'd *Popery* in the *Pope's Supremacy* is hereby pluckt up by the *Roots*.

It was said, That this was as far almost as our *Hen. viii.* ever Went. For he threw off nothing of *Popery* but only the *Pope's Supremacy*. In all other things, he *Liv'd* and *Died* a *Papist*. He *Burnt* those who Deny'd *Trans-substantiation*, And left Money in his *Will*, for Praying his *Soul* out of *Purgatory*.

<sup>3.</sup>  
The Mo-  
dern Po-  
pish Wri-  
ters.

To this was Added, How much the *Doctrin* of the *Pope's INFAL-*  
*LIBILITY*, and even the *Height*  
and

nd *Absoluteness* of his SUPREMACY had *Abated* since *Bellarmin*, and the *Writers* of those times. That the *Modern Popish Authors*, not only in *France*, but all other *Popish Countries*, even *Spain*, and *Italy* it self, have found out a *Low-Sense* in which to take the *Highlights* of those before them. And if they are *Coming Down*, We may *Meet* in time.

Oh, said One, That this were the Time! When that Terrible *Schism* which has so long Torn the *Western Church* might be Healed! And tho' we cou'd not, in a short time, Reconcile our *Differences* upon Particular Points, as of *Transubstantiation*, *Invocation of Saints*, *Purgatory*, &c. Yet that Matters cou'd be so Adjusted, that these shou'd Cause no *Schism*, that is, That we might Join together in *Outward Communion*.

XXIII.

APPRO-

SPECT,

How the

Schism,

tho' not all

Differences may be

Ended.

And

And this (said the Gentleman who Propos'd it) wou'd not seem to me *Impracticable*, if this One Point were first Gain'd, *viz.* That Every *Bishop*, making himself Free from the *Encroachments* both of the *Pontificat* and the *Regale*, thought himself at Liberty to Act according to his own Conscience, and as he must give an Account to *Christ* the *Chief Shepherd*, in his Own *Church*, of which he is *Head*, Next and Immediately Under *Christ*; tho' in that *Subordination* to *Metropolitans*, *Primats*, or *Patriarchs* Establish'd by the *Episcopal College* (in Manner before Discours'd) for the Better *Regulation* and *Commerce* of the Whole; Yet without any *Infracti*on upon the *Plenitude* of every *Bishop's* Power within his own *Church*.

Then, Continu'd the Proposer, Measuring Others by My Self, if I were a *Bishop* in *France*, and as  
Zea-

Zealous for the Particular Doctrins  
 of Rome as Any : Yet, for so Great  
 Work as *Healing* of this *Schism*,  
 wou'd Open my *Communion* as  
 Wide as I cou'd without what I  
 thought a *Sin*. For Example, No  
*Rom. Catholick* thinks it any *Sin*,  
 to Worship God without an *Image*  
 of Him. Or to *Pray* in a *Tongue*  
 not Understood. Or to forbear, at  
 least in *Publick*, and in some *Places*,  
 the *Invocation* of the *Saints*. And  
 the *Adoration* of the *Host*. Or to  
 Give the *Cup* to the *Laity*. I say,  
 transgressing the *Order* of the *Church* in  
 such Matters, I am Confident there  
 is no Understanding *Rom. Cath.*  
 in *France*, or any where else, that  
 wou'd think any of these things to  
 be a *Sin*. Or who wou'd say, But  
 that if the *Church* Commanded  
 such things to be done, he wou'd  
 Obey.

Well then, Supposing a Parti-  
 cular *Bishop* knowing his Own Au-  
 thority, shou'd in his *Church* Re-  
 move

move the *Images*, forbear the *Elevation* of the *Host*, and *Invocation* of *Saints*, Give the *Cup* to the *Laiety*, And have the *Service* in the *Vulgar Tongue*. The *Proposer* Ask'd, What shou'd hinder our *Communion* with such a *Bishop*? As to his Belief of *Trans-substantation*, or *Purgatory*, &c. So it be not *Impos'd* upon Me, neither as to the *Profession* or *Practice* of it, shall the *Difference* of *Opinion* Break *Communion*? And how shall I know his *Opinion*? Ther are Many in the *Communion* of *Rome*, who Believe as Little of these things as We do. And no Man is bound to *Tell*, or I to *Ask* his *Privat Opinion*. Besides if I knew it, how do's it Affect Me? Shall I Refuse the *Communion* of a *Church*, because they are *Wicked* or *Erroneous* Men in it? Then must we needs go out of the World.

And on the other hand (said he) the *Rom. Catholicks* will have far less

less Scruple to *Communicat* with Us, because ther is nothing in our *Liturgie* in which they are to Join, but what they Approve of. They may think it *Deficient*, but not in any *Necessary* Point. For such they do not make the *Invocation* of *Saints*, the *Elevation* of the *Host*, or the *Latin* of our *Prayers*, or *Images* to be. And sure the *Laity* will not be Displeas'd to be Restor'd to the Blessing of Receiving the *Cup* in the *H. Sacrament*.

He fortify'd this, by shewing, That the *Rom. Catholicks* in *England* Came without Scruple to Our *Churches*, in the Beginning of *Q. Elizabeth's* Reign, till they were afterwards Forbid by a *Bull* from the *Pope*: Who, by this Means, did open the *Breach*, to Strengthen his *Party*. For otherwise the *Distinction* of *Protestant* and *Papist* had soon Ceas'd, when they Came to be of one *Communion*.

That



That in *Q. Mary's* time, they did not *Re-Ordain* those *Bishops* who had been *Ordained* by our *Book of Ordination* in the Reign of *Ed. vi.*

And that the *Pope* offer'd to *Q. Eliz.* *Prayers* in the *Vulgar Tongue*, the *Cup* to the *Laity*, or any thing, if She wou'd but Own his *Supremacy*.

So that the *Supremacy* is the only Point at *Rome*. And were it not for that, other Matters wou'd be Sooner Adjusted, so far at least, as not to Hinder *Communion*.

That in this most *Tender* Point of the *Supremacy*, the *Gallican Church* are *Hereticks* as well as We, yet this Breaks no *Communion*. And what is the Reason? Ther is but One, that is, a *Politick*, because the *Gallican Church* are too Great a Body to Disoblige. And the Fate of *England* has Taught the Court of *Rome* more *Caution*, and to Consider the *Power* and *Quality* of

those

those *Hereticks*, whom they adventure to *Excommunicat*.

Ther is little Doubt, but that if *England* wou'd Return again to Own the *Supremacy* of *Rome* to the Height that the *Popes* do Demand, they wou'd, to Regain such a *Limb* to their *Empire*, Dispense with Giving the *Cup* to the *Laity*, and *Marriage* to our *Clergy*, and our *Prayers* in the *Vulgar Tongue*, as they Offer'd to *Q. Elizabeth*. They wou'd Excuse the *Elevation* of the *Host*, and *Invocation* of *Saints*, and *Pictures* of *God* in the *Churches*, and whatever else stands in the Way to Hinder our Joyning in *Communion*.

But while we stand out against that *Plenitude* of the *Papal Supremacy* which they Claim, it is not their *Worldly Interest* to Heal the *Breach* of *Communion*; Because that, and that onely keeps up the *Distinction* of *Parties* amongst Us. Few wou'd trouble their Heads with mere *Spe-*

N

*culations*

*culations*, when their *Differences* were not brought into *Practice*. And especially *Considering*, That they are such *Differences*, which the *Church* of *Rome* her self cannot say, None that are *Moderat* among them will say, That they are *Necessary* to *Salvation*.

And therefor the *Whole* and *Only* *Difference* betwixt Us, I mean that *Hinders* *Communion*, is that *Extent* of the *Pope's* *Supremacy*, which the *Gallican* *Church* have thrown off as well as We. And if a' *Politick* can keep this from making a *Breach* of *Communion* with Them, as much *Charity* in the *Court* of *Rome* (if they had it) wou'd *Heal* the *Separation* Here; And bring the *Roman* *Catholicks* back again to our *Churches*; which they *Forsook*, not for any *Fault* they found in our *Liturgie*, or *Worship*: But merely in *Obedience* to a *Bull* from *Pope Pius V.* which had no other *End* than to keep up his *Supremacy*. That

That therefor it is not to be Expected we can Persuade the *Pope* to Move towards a *Reconciliation*, which he Alone keeps up; and that wholly upon *Secular Interests*.

And this the *English Roman Catholics* will Grant, That if the *Pope* gave them Commandment, they wou'd Return to our *Communion* to morrow, notwithstanding of all other *Differences* upon Particular Points. Which they cou'd not in *Conscience* do, if they thought any Part of our *Publick Worship* was *Unlawful* in it self.

And none will say, That a *Separation* can be Justify'd upon less Grounds than to Avoid Joyning in what is *Un-lawful* in it self.

This makes it Plain, That the Onely Cause of their *Separation* from Us, is that *Single Point* of the *Pope's Supremacy*.

Ther are more Causes of our *Separation* from their *Publick Offices*, as *Images* of the *Invisible God* in  
 N 2                      their

their Churches, Adoration of the Host, the Cup taken from the Laity, Prayers in an Un-known Tongue, and Invocation of Saints and Angels, which Compose Great Part of their Liturgie; And we think to be Contrary to the H. Scriptures, and the Sense and Practice of the Primitive Church. And therefore cannot Joy in what, if so, is Un-lawful in it self.

But, as said before, the Roman Catholicks think it not Un-lawful to Omit these things in the Publick Offices. And therefore it is Lawful for them to Heal the Separation.

And if it be Lawful, then it is Necessary, and consequently a Sin not to do it. For it wou'd be a Great Sin not to do any thing that cou'd be done without Sin, to Remove so Horrible a Scandal to the Christian Church; To Save so Many Souls, and Nations, with their Posterities from so Great a Sin as Schism; which Produces Many more,

more, not onely *Un-Christian Animosities*, but *Blood-shed* and *Destruction*, even of *Kingdoms* and *Whole Countries* : To Restore so Much *Peace* and *Welfare* to the *Nations* of the *Earth*, and to the *Churches* of *God*, as the *Healing* of this *Schism* 'twixt *Rome* and the *Reformed* wou'd Produce. Who wou'd not onely bestow his *Pains*, but Sacrifice his *Life* to Contribute towards it!

Here one Interpos'd, and Ask'd, Whether all this Gentleman's Kindness was Reserv'd for *Rome*? That he seem'd much more Zealous for a *Reconciliation* with Her, than with our *Protestant Brethren* the *Dissenters*. 1. Concerning the Schism of the Dissenters against Episcopacy among Us.

That we Grant it *Lawful* for the *Church* of *England* to *Dispence* with our *Rites* and *Ceremonies* : And if *Lawful*, then *Necessary*, by the Argument above, to Heal this *Schism* of the *Dissenters*.

The Gentleman Answer'd for himself thus:

I. That the *Schism* 'twixt *Rome* and the *Reformed* is of much Greater Consequence to the *Christian Church*, and takes in even that of our *Dissenters*, which is but one *Branch* of it: And therefor, if *Heal'd*, wou'd *Cure* the *Whole*: And consequently, That this Deserves our *Chief Care*. But said he, I give not this for my *Answer*: Because whatever *Lawfully* may be done, ought to be done for the *Healing* of *Any Schism*.

II. Therefor he Objected, That the *Case* was not Right *stated*, as if our *Rites*, *Ceremonies*, and other *Indifferent* things were the Cause of this *Schism*. No, said he, these were onely a *Pretence*: But *Episcopacy* was the *Heir* which they said, *Come, let us Kill him, that the Inheritance may be ours*. For we must know, That was an *Involv'd* Cause, like that, *Numb. xvi. Dathan and Abiram,*



*Abiram, the Heads of the Lay-Rebels, they Mutiny'd against Moses, the Civil Magistrat, for their Fields and their Vine-yards, and wou'd not have Him to be Prince over them. ver. 13, 14.*

But *Korah and the Schismatical Levits, they Rose up against Aaron, and wou'd have Usurp'd the High-Priesthood. Ver. 10, 11.*

So was it in the Later Covenant and Conspiracy, An. 1638. The *Laity* Fram'd a *Rebellion* against the *King*; And the *Levits* made a *Schism* against the *Bishops*. Both *Join'd* in the same *Solemn League and Covenant*.

Towards which all things being now Ready, and the Necessary Orders given, it was Resolv'd to Pick a *Quarrel*. And no *Pretence* being to be found in the *Doctrin* of our *Church*, or in any *Substantial Matter*, that cou'd Pass upon the *Common People*, whom it was Necessary to Gain to their Party; they Began to find

N 4]      Fault

Fault with the *Colour* of our *Cloaths*, either *White* or *Black*, and the *Length* or *Shape* of them. They Inve'y'd against Our *Gowns* as well as *Surplices*. Then they Quarrell'd with our *Singing*. Why shou'd we *Sing* Better than they did? With *Quiristers* and *Organs*? And why shou'd we *Pray* Better too? With a *Liturgie*? Which Every body that was Acquainted with it, lik'd Much Better than their *Ex-tempore* Effusions.

These, and such like, were their first *Quarrels* with Us.

And calling these *Indifferent* things, and thence thinking to Load our *Church* for not *Tielding* to them in these, do's in the first Place Lay the *Schism* wholly at their own Door.

For how Faulty soever the *Church* may be in not *Tielding* in *Indifferent* things: Yet all Agree that these cannot be a Sufficient Cause for *Separation*, and making  
of

of a *Schism* in the Church of *Christ*. Because that being a most Grievous *Sin*, Allow'd on all hands, nothing can be *sufficient* to *justify* a *Separation*, or to Save it from becoming a *Schism*, but the Avoiding something that is put upon Us, which is a *Sin*. For no Man can be *Oblig'd* to *Sin*: And in that Case, the *Schism* Lies at their Door who Force others to *Separate* from them. But this can never be in the Case of *Indifferent* things. Because such are no *Sins*, else they were not *Indifferent*.

And here it is to be Caution'd, That it is not Enough for any Man to say, that his *Conscience* tells him, this or the other is a *Sin*: For so he may say of what he pleases, the *Colour* of our *Cloaths*, the *Length* of our *Beards*, &c. Nay some Mens *Conscience* ( as our B. *Saviour* has fore-told ) may bid them Cut our *Throats*.

But that, the *Rule* to Determin this, is, the *Word* of God: And in Case of *Doubtful* or *Perverse Interpretations*, the *Doctrin* and *Current Practice* of the *Primitive Church*, who Liv'd next to the *Age* of the *Apostles*, is the Best *Expositor*.

And according to this *Rule*, if the *Dissenters* can shew any One thing of what they Except against in Our *Liturgie*, *Rites*, or *Ceremonies*, to have been *Forbidden*, We are willing to *Submit* and *Amend*.

How far otherwise is it betwixt Us, and the *Church* of *Rome*? Whose *Council* of *Constance*, *A. D.* 1415. *Sess.* 13 do's Confess, That *Christ* did *Institute* the *H. Sacrament* in *Both Kinds*: And likewise that it was *Practis'd* in the *Primitive Church*: And yet with a *Non Obstante* to Both, they, out of the *Plenitude* of their *Power*, take away the *Cup* from the *Laitie*;  
And

And *Excommunicate* any *Priest* who shall Give it to them.

Now as the *Apostle* says, *Gal.* iii. 15. *Tho' it be but a Man's Testament, yet if it be Confirmed, no Man Disannulleth or Addeth thereto.* Therefor we say, That much Less has *Any Man* Power to *Disannull* that Part of *Christ* our *B. Lord* his *Last Testament*, the *Cup*, which, as the *Last Act* of His *Life*, *Immediatly* before His *Entring* upon His *Holy Passion*, He *Bequeath- ed* to All the *Faithful*, till His *Com- ing* again. And that this was the *Sense* and *Practice* of the *Primi- tive Church*, the *Council* of *Con- stance* do's Allow. And thereby Yields both the *H. Scriptures* and *Antiquity* to be on Our side.

I must not (said the Gentleman) Launch out into this, and the o- ther *Points* before-mention'd, for which We *Separat* from the *Com- munion* of the *Church* of *Rome*. For that is not the *Business* of our  
pre-

present Meeting. I only Name them Now, to shew the *Difference* of those things, and their *Importance*, upon which we *Separat* from the *Church of Rome* : And of those things upon which our *Dissenters* do *Separat* from Us. Which makes our *Separation* from *Rome* to be *Necessary*, and therefor No *Schism* in *Us* but in *Them* : But the *Separation* of the *Dissenters* from Us to be Wholly for Causes no ways *Sufficient*, even *Themselves* being *Judges*, that is, if their *Separation* be only upon Account of our *Rites* and *Ceremonies*, as the Case is put by the *Objector*.

III. Having thus therefor (continu'd the first Proposer) shewn, that if the Case of the *Dissenters* is Truly Stated in this Popular *Objection*, then, in the first Place, it Lays the *Schism* Un-answerably upon *Them* : I will, in the next place, proceed, to shew, That this was not the True Cause of their *Separati-*

on. And that the True Cause makes the *Obstruction* which hinders our *Re-Union*, to Lie Wholly on *Their* Side, and not at all on the Part of the *Church of England*.

That this was not the True Cause, I offer the following Reasons;

I. That the *Covenant* lays the Stress of their *Separation* upon *E-*<sup>1.</sup>  
*piscopacy*, which it *Vows* to *Extir-*  
*pat* Root and Branch. And never to Cease, till that be done. *In Scotland.*

2. When all the *Rites* and *Cere-*  
*monies*, and the *Common-Prayer* too was taken out of their Way's; And *Episcopacy* it self *Modell'd* as near the *Presbyterian* Form as cou'd be; Which was done in *Scotland*, ever since the *Restauration* of *Episcopacy* there in the Year 1661. Yet they were so far from being Satisfy'd with All this, That they Grew more *Outragious* than ever before. They Rais'd two Open *Rebellions*, and Fought it out at *Pentland-Hills*, and *Both-*  
*well*.



*well-Bridge. They Assassinated the Arch-Bishop of St. Andrews in the High-way. Shot another Bishop in his Coach in the Streets of Edinburgh. And by Publick Declarations, fixt up upon the Mercat Crosses, Made it not only Lawful but an Obligation upon every True Presbyterian to Kill the Bishops, and All that took their Part. And, upon this Account, Declar'd that the King had Forfeited his Crown, because he set up Episcopacy: And therefor that it was Lawful to Kill not only His Majesty, but All that serv'd him, or own'd him as King. And Merely for this Reason, and no other, they have Murthered the Soldiers, who were Traveling the Rode, because they saw the King's Livery upon their Backs.*

2.  
In Eng-  
land.

They were not indeed so Quite out of Purpose in *England*. For they were Govern'd with a Straiter Rein. And it has been Observ'd that as Stones Move swifter, the Neare

Nearer they Come to their *Center*: So Men are Generally more *Fierce*, the Nearer *View* they have of their *Game*.

That even the *English Dissenters* Declare against *Episcopacy*, which we take not to be an *Indifferent* thing, but *Instituted* by *Christ*, and *Confirm'd* by the *Constant Practice* of the *Universal Church* of *Christ* in all *Ages*.

That if the *Dissenters* were *Gratify'd* in All other things, yet wou'd they not *Comply* in this.

That there are several *sorts* and *sizes* of *Dissenters* amongst Us, of whom some *Like well* what others will not *Allow* in our *Lyturgy*, *Rites*, and *Ceremonies*.

That therefor it is *Impossible* to *Please* them All.

That if they wou'd All *Agree* which of our *Indifferent* things wou'd *Purchase* their *Reconciliati-on*, the *Church* wou'd *Readily* *Grant* it, for so *Good* an *End*.

Nay.

Nay if any *One sort* of them wou'd Name for themselves, without Respect to the Rest, what wou'd Gain them to our *Communion*, ther are none of those things we call *Indifferent* shou'd Hinder it.

That they have been Invited to Make the Experiment, to my Knowledge (said he) but will not do it.

And while they *Can* not or *Will* not *Ask*, how knows the *Church* what to *Grant*?

Nay it is Plain, That the Reason why they will not Tell what wou'd be Sufficient to *Reconcile* them, is because their *Leaders* have no Mind to it. For then they wou'd Lose their *Subsistence*. I speak not (said he) of All. For, no doubt, ther are *Consciencious* and *Well-Meaning* Men *Misled* amongst them. But the *Governing Part* will not Tell what wou'd please them, because they Dare not Tell ALL; that  
is,

is, That they will not be Pleas'd till *Episcopacy* be given up; And themselves made *Bishops* under other Names.

And hence (said he) it is Evident, That, as our *Rites* and *Ceremonies* were not the True Cause of the *Separation* which the *Dissenters* made from our *Church*: So that the True Cause, which is *Episcopacy*, and their *Ambition*, do's still keep up the *Separation*, and *Hinder* our *Re-Union*. To which we Invite them upon Any *Terms* that is in our Power, or that we can in *Conscience* Comply with.

And therefor (said he) their Case can be no *Parallel*, or *Objection* to that *Reconciliation* propos'd with those *Bishops* of any of those *Churches* that are in *Communion* with *Rome*, who shall think it Incumbent upon them to Comply with Us in such Particulars as are Justly in their Power, and which they can in *Conscience* Allow.

For

For the *Dissenters* who have other Ends to serve, and therefore will neither *Take* nor *Give* Quarter, will neither *Propose* nor *Accept* any *Terms of Reconciliation*, cannot for that ( unless onely for that ) Reason, be Angry at our *Seeking* or *Offering* of *Reconciliation* with Others, who may be better Disposed.

II. Of the *Rom. Catholics* in *England*. Therefor enough having been said upon this Point, Leave was given to the Gentleman to Proceed with his first Proposal. Who said, That by the best of his Observation, the Generality of the *Roman Catholics* in *England* were of the same Sentiments with the *Gallican Church* concerning the *Supremacy* and *Infallibility* of the *Papal See*. And thence Inferred, How Unreasonable it was for them to keep off from our *Communion*, and continue the *Schism*, merely upon the Account of that *Supremacy* which they Pretend to Disown. Espe-

Epecially considering ; That they have no *Bishops* of their *Communion* in *England*. And therefore are left to the Guidance of their Own *Conscience* Here.

At least they have no *Bishops* of Particular *Diocesses* ; And *Bishops* at large have none who are Properly their *Subjects*.

Or that if they had, then the same Considerations ought to weigh with them which are Offer'd to the *Bishops* of the same *Communion* in other Countries. And these seem to be more *Free* and *Independent* than the Other.

And if these shou'd Dispencc with the Particulars before-mention'd to those of their Own *Communion* in *England*, it might be a Great *Beginning*, and *Example* to Others *Abroad*.

I know (said the Gentleman that was speaking) an *English Rom. Catholick*, a Man of very Good Sense, and now in a Considera-

derable Station, Who, before the *Revolution*, came over to the *Communion* of the *Church of England*; And told Me, the thing which Sway'd him was, that it is Allow'd among Most Learned *Rom. Catholicks*, That Every *National Church* has Power to *Reform* within her self, in Matters of *Disciplin*, and *Order* in the *Church*, or Whatever Hurts not the *Christian Faith*. And (said he) the Best and most Understanding of the *English Rom. Catholicks*, that I cou'd converse with, wou'd not say, That any of the Points in Dispute betwixt the *Churches* of *Rome* and *England* were Matters of *Faith*. They wou'd not say it of *Purgatory*, of the *Invocation of Saints*, of *Half Communion*, of *Prayers* in an *Unknown Tongue*, of *Images*, no, not of *Trans-substantiation* it self, at least, not of the *Adoration* of the *Host*. And far less wou'd they say it of the *Pope's Supremacy*, es-

peci-



pecially in that *Exaltation* which he wou'd be at.

Therefor (said he) why shou'd I make a *Schism* from any *National Church*, for Exerting those *Powers* which All *Agree* She has? Whether She makes use of them for *Good* or *Bad Ends*, for *Sufficient Cause*, or not? Is not the *Question*. She is *Judge* of that, and must *Answer* it to *God*. But I am not Her *Judge*. And such *Causes* are not *Sufficient* ( All do *Agree* ) to make a *Schism*. Else they wou'd never want *Cause*; Every Man's *Jealousies*, *Fears*, or *Suspicion* wou'd be a *Sufficient Cause* to make a *Schism* at any time.

And if this be *True*, even upon *Rom. Cath.* Principles, then we must Lay it upon the *Consciences* of our *English Rom. Catholicks*, why they keep up a *Schism* from Us Contrary to their own *Principles*?

And

III.  
Of the  
Gallican  
Church.

And these *Principles* are yet more strongly Maintain'd in the *Gallican Church*. They have *Limited* the *Supremacy* of the *Pope* in *France*, to the *Constitutions* of their own *National Church*, as before has been shewn. Otherwise they must Give up whatever they call the *Liberties* of the *Gallican Church*. They cannot be Both *Free* from the *Pope's Supremacy*, and *Subject* to it.

Therefor, if the *Gallican Church* shou'd make the *Reformation* before-mentioned, it cou'd not be Call'd any *Schism* in Her, by Her own *Principles*. And if no *Schism*, then sure no *Crime*. For what *Other Crime* can it be?

And if so Great a Good as the Restoring *Peace* to the *Western* now *Divided Church*, by Opening Our *Communions* to One Another, can be Procur'd without any *Crime* at all: Will it not be a Great *Crime*,

*Crime*, not to Lay hold of the Opportunity!

The same *Method*, and the same *Principles* (continu'd he) wou'd likewise *Open* the *Communion* betwixt the *Western* and *Eastern Churches*; betwixt All the *Churches* of the *Whole Christian World*. Whose *Lyturgies* and *Publick Worship* might soon be so Adjusted, as to Give no Cause for Breach of *Communion*.

IV.  
Of the  
*Eastern Churches*.

Then wou'd the *Church* be truly *Catholick* and *One*: Tho of *DIF-FERENT*, yet not of *OPPOSITE Communions*.

Then wou'd the *Communicatory Letters* go Abroad of One *Bishop* to Another, even to the Ends of the Earth. And the *Antient Discipline* wou'd *Revive* of its self.

Then wou'd *Bishops* (not only of One *Church* or *Nation*) Salute One Another as in the *Primitive Purer Ages*, by the Name of *Brethren*, and *Colleagues*. And

And tho' Distributed among themselves into Different *Classes* of *Metropolitans*, *Primats*, or *Patriarchs*, for the better *Regulation* and *Commerce* of the *Episcopal College* of the *Whole Catholick Church*: Yet without any *Infraction* upon the *Rights* and *Authority* of Each particular *Bishop* within his own *Church*; or *Divesting* him of any *Part* of the *Episcopal Commission* Granted by CHRIST (as the *Papal Supremacy* has done; And of which *Gregory the Great* Complain'd) for that wou'd be to *Un-Bishop* him, in Effect: And Consequently All the *Bishops* in the *World*; Except the *One Universal One*, which the *Church of Rome* wou'd have.

That it is this *Papal Supremacy* Alone which stands in the way to *Oppose* such a *Glorious Re-Union* of all the *Christian Churches*. The *Pope* either *Excommunicating* or *Denying Communion* to, and *Refusing*

fusing *Communion* with All Churches  
whatsoever upon the Face of the  
Earth, who will not Own his *Uni-*  
*versal Supremacy*.

His *Supremacy*! Now Worn out  
and Exploded, Limited and Cir-  
cumscrib'd into a Cipher, by the  
Best and Most Learned of the Ro-  
man Catholics themselves. And  
not Believ'd, in that Height it was  
Set up and Maintain'd in the Last  
Ages, perhaps, by One Roman Ca-  
tholick now in the World.

And that this Ghost of a Supremacy  
(said the Gentleman, not with an Un-  
becoming Zeal) shou'd Continue  
to Disturb the Earth, and Hinder  
the Happy Union of All Christian  
Churches! Must All be Sacrific'd to  
an Idol, which None Remain to  
Worship, which All do Despise!  
Is it not Time to Bury it, when it  
is Dead!

I cannot but Hope (said he)  
the Time is Come. Then it will  
O Come,

Come, it is *Then* Come, when every *Bishop* shall think it within his *Commission*, and his *Duty* to Govern his own *Church* most to the Benefit of the *Catholick Church* that he can : To the Restoring the *Peace* and *Unity* of All *Christian Churches* : And to Exert the utmost of his *Authority* to that End.

If but *One Bishop* (said he) wou'd *Begin* it ; And *Open* his *Communion*, as has been *Propos'd* ; Others, surely, wou'd do the like. And it wou'd soon become *Universal*.

And it is not to be Despair'd, that such *Bishops* will be found in All *Communities*. Many wish it. GOD will Stir up *Some* to *Act* in it.

At least that they wou'd Venture so far, as to Begin a *Correspondence*, and Understand one Another's *Minds*, and then they wou'd see what cou'd be Done.

That to keep off *Communion*, till All the Particular *Points* betwixt Us

Us are Adjusted, is Beginning at the Wrong End: for these are kept up, and *Heightned* on Purpose to Hinder Us from *Communion* together.

But if the *Terms* of *Communion* were once so Modell'd, as to Heal our *Separation*, the Disputes about the Particular *Points*, wou'd soon Dwindle, when ther was no *Interest* to be Serv'd by them.

And tho' many Particular *Points* are put into the *List* of our *Differences*, on Purpose to Enflame the Reckoning, yet, as said before, ther is Really at the Bottom but *One*, which Stops the Way to Heal the *Breach* of our *Communion*, and that is, such an *Excess* of the *Pope's Supremacy* as is *Dis-own'd* and *Thrown off* by the Whole *Gallican Church*.

If they Ask, why we will not Allow so much of the *Pope's Supremacy* as they have left to him?

O 2

We



We *Answer*, Because he will not be Content with it. Let them Pre-vail with the *Pape* to *Confirm* the *Decrees* of their *National Council*, Ann. 1682. And I dare say, We shall not long *Quarrel* about his *Supremacy*. But till he do's that, I am sure the *English* and the *Gallican Churches* are Nearer one another, upon this Point, than the *Churches* of *France* and *Rome*. And why then shou'd not we rather take Part with one another, against *Rome*, than, by our *Differences*, in other and Smaller Matters, to let him *Triumph* over Us Both, in his *Supremacy*? And thro' our Default, in not Joining together, over so Great a Part of *Christendom*.

This, and all other our *Differences* are so far *Reconcilable* as not to Hinder *Communion*. Let us Try. Enter upon a *Treaty*. Not onely of Particular *Bishops*, that may be done Now, and at All times: But of our *National Councils*, our *Con-vocation*,

*vocation*, and the *General Assembly* of the *Gallican Bishops* and *Clergy* Which being to Meet now again this *May MDCC*. I cannot (said the Gentleman) but Hope, That *GOD* has a Blessing in Store, to open their Eyes, and let them see the Way of *Peace*, which is fully Pursuant to their own *Principles*.

And it has been the Principle of all *Sober* and *Judicious Christians*, That the *Publick Offices* of the *Church* shou'd be kept as *Free* as Possible from *Disputes* and *Controverted Points*, to *Hinder* the *Breach* of *Communion*; Which turns mere *Opinions* into *Principles*, and adds *Heresie* to *Schism*.

That if the *Gallican Church* wou'd thus *Purge* their *Publick Offices*, of things which themselves say are are not *Necessary*, they Might find a *More Christian* way with their *New-Converts* than has hitherto been taken. At least, Free

themselves Much More from the Blame.

And then, Since They and We are Near at One upon the *Grand Point* of the *Pope's Supremacy*, And have Jointly Thrown off his *Infalibility*, if they wou'd *Communicat* with Us, when they come to *England*, in what they *Approve* of, and can Heartily *Join* with in Our *Publick Offices*: And that Their *Publick Offices* were so *Modell'd* as that We might *Join* with them, when We went to *France*: They Might then make this to be a *Grand JUBILEE* indeed! The most *Glorious* that many *Centuries* have seen!

Here the Gentleman stopt, and said he knew *Proposals* of this Nature wou'd Meet with *Mis-Construction*. That ther is a *Party* among Us, who wou'd not wish our *Breaches* were *Heal'd*, because they *Subsist* by the *Division*. And sometimes Cry *Holloo* on the One side,

side, and sometimes on the Other. Their *Word* is, *No Peace with ROME*. But I hope (said he) They are not against a *Peace with France*. Or afraid that the *French* are too Much *Protestants* against the *Usurpations* of the *Pontificat*.

If they keep as Clear of the *Re-gale*, their *Reformation* will Exceed Ours. Which God Grant. And let them not take it ill (*fas est ab Hoste doceri*) that We Warn them of the *Rock* upon which We have Split.

Our Concern is for the *Holy Catholick Church*, which Consists in the *Rights* of the *Members* of it: And not in the *Encroachment* of Any One upon the Rest. That will Prove (as we have Sadly seen) the *Corruption* of the *Whole*. And We Envy not, but Pray that Others may go Before Us in the *Restitution* of the *Rights* of the *Catholick Church*, and of Every One

in Particular. And, by that, of  
the True CHRISTIAN Faith and  
*Doctrin.*

V.  
The Glo-  
ry of the  
first Chri-  
stian King,  
who shall  
Restore the  
Church.

In this Great Work ther is a most  
Glorious Step to be Made (said one)  
by that King whom God shou'd so  
Inspire to take his Regale out of  
the Way from Obstructing such  
Mighty Ends as these Propos'd. He  
wou'd Truly Deserve the Titles of  
Most Christian, Most Catholick, and  
wou'd be, in good Earnest, The  
Defender of the Faith. The Bene-  
fits that wou'd thereby Accrue to  
the Church, wou'd far surpass All  
the Glories of Constantine. No Age  
since Christianity ever Afforded  
such an Opportunity for Any King  
to Aggrandize his Name and Me-  
mory to Posterity, in the Truly Ho-  
nourable and Christian Sense, as is  
to be had this Day. After Ages  
wou'd Call him Blessed. And his  
Place wou'd be High in Heaven,  
who, by this, shou'd bring a Hea-  
ven

See p. 169,  
170, 171

*ven upon Earth. Restore the Gospel and the Kingdom of CHRIST, far-Shining, in its Native Purity, from under the Clouds of Regal and Pontifical Usurpations. For the Pontifical can Last no Longer than it is Supported by the Regale. All the Bishops in the World are in Arms against it. And are Restrained only by the Secular Power of Popes and Kings.*

When God's Time will be for these things, or whom He will Bless as His Instruments in it, are Secrets of Providence which We know not.

As for the Particular Proposals before made, the Company pass'd no Judgment upon them. And he that Offer'd them, said, he did not take upon him so much as even *Proposals* in this Case, he thought himself not so Qualify'd. He rather Call'd what he Suggested a *Prospect* of such a *Glorious Re-*

formation as he Wisht. But for the Particulars, the Ways and Means by which it was to be Attempted, he did Submit them to his Superiors. And ask'd Pardon from the Company if he had Exceeded in any thing. Who took time to the Next Opportunity to Consider of it. And so we Parted.

After he had said this one Word,

Concors ROMANÆ & REFORMA-  
TÆ Ecclesie FIDES,  
Neutrins OPINIO, Mihi RELIGIO est.

---

PAPERS referr'd to in the fore-  
going Discourse.

N. I. The Declaration of the Galli-  
can Clergy, Concerning the Eccle-  
siastical Power, in the Year 1682.

**W**Hereas Many do Endeav-  
our to Overthrow the  
Decrees and Liberties of the Galli-  
can Church, which have been Main-  
tain'd with so Great Care by our  
Ancestors, and are Founded upon  
the Authority of the Holy Canons,  
and



and the Tradition of the *Fathers* :

And whereas, on the other hand, ther are not Wanting those, who Under Pretence of this, are not Afraid to Lessen the *Primacy* of St. *Peter*, and his *Successors* the *Bishops* of *Rome*, Instituted by *Christ*, And the *Obedience* which is Due to them from All *Christians*; And the *Majesty* of the *Apostolical See*, which is *Venerable* to All *Nations*, in which the *Faith* is *Preached*, and the *Unity* of the *Church* Preserv'd.

And whereas the *Hereticks* likewise Omit nothing whereby they may Render that Power in which the *Peace* of the *Church* is Contain'd, to be *Hateful* and *Grievous* to *Kings* and *People*; And by these Deceits do seduce the Minds of the Simple from the Communion of the *Church* their Mother, and so of *Christ*: To Suppress which Evils, We the *Arch-Bishops* and *Bishops* Assembl'd together, by the King's Command, at *Paris*, together

ther with Others of the *Clergy* Deputed with Us, after Diligent Consideration had, have thought fit to Decree and Establish as follows.

## I.

That God gave to St. *Peter* and his Successors Vicars of Christ, and to the *Church* her Self the Power of *Spiritual* things pertaining to Eternal Life, but not of *Civil* and *Temporal* Matters. For the Lord said, *My Kingdom is not of this World*, And therefor that of the *Apostle* must stand, *Let every soul be subject to the Higher-Powers, for ther is no Power but of God, the Powers that be are Ordained of God; whosoever therefor Resisteth the Power, Resisteth the Ordinance of God.* Therefor *Kings* and *Princes* are not subject, in *Temporals*, to any *Ecclesiastical* Power, by the Ordinance of God, neither can they, by Authority of the *Keys* of the *Church*, Directly or Indirectly, be *Depos'd*, or their Subjects Absolv'd from their

their Faith and Obedience, and Oath of Allegiance which they have taken.

And this is to be firmly Retain'd, as Necssary to the Publick Peace, and not less Useful to the Church than to the State, as being Consonant to the *Word of God*, the *Tradition of the Fathers*, and *Practice of the Saints*.

## II.

But that the full Power of Spiritual things is so in the *Apostolical See*, and the *Successors of Peter*, the *Vicars of Christ*, that the *Decrees of the Holy and Occumenical Council of Constance*, concerning the Authority of *General Councils*, which are contain'd in the 4th and 5th *Sessions*, Approved by the *Apostolical See*, and Confirmed by the Use of the *Popes of Rome* themselves, and the *Whole Church*, and kept with perpetual Veneration by the *Gallican Church*, shou'd likewise Remain of Force, and Unshaken.

Nor

Nor are they Approv'd by the *Gallican Church*, who wou'd Infringe the Strength of these *Decrees*, as if they were of Doubtful Authority, or less Authentick; or who wou'd Wrest the Words of the Council onely to the time of *Schism*.

### III.

Hence the Use of the *Apostolical Power* is to be Moderated by the *Canons*, fram'd by the *Spirit* of God, and Consecrated by the Veneration of the Whole World. And likewise the *Rules, Customs, and Institutions* which have been Receiv'd by the Kingdom and *Gallican Church* are to be in Force, and the Bounds of our Fathers to Remain Unshaken: And that this is for the Eminence of the *Apostolical See*, that the *Statutes* and *Usage* of so Great a *See*, and *Establish'd* by the *Consent* of the *Churches*, shou'd obtain their Proper Stability.

### IV. The

## IV.

The Pope likewise has the Chief Part in Questions concerning the *Faith*, and his *Decrees* have Respect to All and Singular Churches: But Nevertheless his Judgment is not *Ir-Reformable*, except the Consent of the *Church* go along with it.

## V.

These things, Receiv'd from our Fathers, We have Decreed to be Sent to All the *Gallican Churches*, and to the *Bishops* Presiding over them, by Authority of the *Holy Ghost*: That We may All Speak the same thing, and Hold together in the same Mind and Judgment.

---

Here is Subjoin'd the *Original* in *Latin*.

*Cleri Gallicani De Ecclesiastica Potestate Declaratio. A. D. 1682.*

**E**cclesia Gallicana Decreta & Libertates à majoribus nostris  
tanto

tanto studio propugnatas, earumque  
 fundamenta sacris Canonibus & Pa-  
 trum traditione nixa multi diruere  
 moliantur; nec desunt qui earum ob-  
 tentu Primatum B. Petri, ejusque  
 Successorum Romanorum Pontificum  
 à Christo Institutum, iisque debitam  
 ab omnibus Christianis obedientiam,  
 sedisque Apostolica, in qua Fides pre-  
 dicatur, & Unitas servatur Eccle-  
 sia, Reverendam omnibus Gentibus  
 Majestatem imminuere non verean-  
 tur. Heretici quoque nihil pratermis-  
 tunt, quo eam Potestatem, qua Pax  
 Ecclesie continetur, Invidiosam &  
 Gravem Regibus, & Populis osten-  
 tent, iisque fraudibus simplices ani-  
 mas ab Ecclesia matris, Christique a-  
 deo Communionem dissociant. Qua ut  
 incommoda propulsemus, Nos Archi-  
 Episcopi, & Episcopi Parisiis, man-  
 dato Regio, congregati, Ecclesiam  
 Gallicanam Representantes, una cum  
 Ecclesiasticis viris nobiscum Deputa-  
 tis, diligenti tractatu habito, hac San-  
 cienda & Declaranda esse auctimus.

I. Beato

## I.

Beato Petro, ejusque successoribus Christi vicariis, ipsique Ecclesie rerum Spiritualium, & ad Eternam salutem pertinentium, non autem Civilium ac Temporalium a Deo traditam Potestatem, dicente Domino, Regnum meum non est de hoc Mundo. Et Iterum, Reddite quæ sunt Cesaris Cesari, & quæ sunt Dei Deo, ac proinde stare Apostolicum illud, Omnis anima Potestatibus sublimioribus subdita sit. Non est enim Potestas nisi à Deo. Quæ autem sunt, à Deo ordinata sunt. Itaque qui Potestati Resistit, Dei ordinationi Resistit. Reges ergo & Principes in Temporalibus nulli Ecclesiastica Potestati Dei ordinatione subjici, neque Autoritate Clavium Ecclesie directè vel indirectè Deponi, aut illorum subditos eximi a Fide, atque Obedientia, ac prestito Fidelitatis Sacramento solvi posse; Eamque sententiam Publica Tranquillitati necessariam, nec minus Ecclesie quam Im-



Imperio utilem, ut verbo Dei, Patrum traditioni, & Sanctorum Exemplis consonam omnino retinendam.

## II.

Sic autem inesse Apostolica sedi, ac Petri successoribus Christi vicariis rerum Spiritualium plenam Potestatem, ut simul valeant, atque immota consistant Sanctæ Oecumenicæ synodi Constantiensis a sede Apostolica comprobata, ipsorumque Romanorum Pontificum, ac totius Ecclesiæ usu confirmata, atque ab Ecclesiâ Gallicana perpetua Religione custodita Decreta de Autoritate Conciliorum Generalium, quæ Sess. 4. & 5. continentur; ne probari a Gallicana Ecclesiâ, qui eorum Decretorum, quasi Dubiæ sint Autoritatis, ac minus approbata, robar infringant; aut ad solum Schismatis tempus Concilii dicta detorqueant.

## III.

Hinc Apostolica potestatis usum Moderandum per Canones, Spiritu Dei Conditos, & totius Mundi Re-

ve-

verentia consecratos. Valere etiam  
Regulas, Mores & Instituta a Reg-  
na & Ecclesia Gallicana recepta, Pa-  
trumque terminos manere Inconcussos;  
atque id pertinere ad Amplitudinem  
Apostolica sedis, ut Statuta & Con-  
suetudines tantæ sedis, & Ecclesiarum  
Consensione firmata propriam  
stabilitatem obtineant.

## IV.

In Fidei quoque Questionibus præ-  
cipuas summi Pontificis esse Partes,  
ejusque Decreta ad omnes & singu-  
las Ecclesias pertinere, nec tamen Ir-  
reformabile esse Judicium, nisi Eccle-  
sia Consensus accesserit.

## V.

Quæ accepta à Patribus ad omnes  
Ecclesias Gallicanas, atque Episcopos  
iis Spiritu Sancto Autore præsidentes  
mittenda Decrevimus, ut id ipsum di-  
camus omnes, simulque in eodem  
Sensu, & in eadem sententia.

N. II. *Inscription* in the Parlor of the *Hospital* of *Ledbury* in the County of *Hereford*, which is Mention'd p. 115.

**H**UGH Foliot was Elected by the Presbytery of the Cathedral Church of *Hereford*, in October *An. Dom.* 1219. without Letters from the King, written to the prejudice of their free Election (even as it is testified of *Rob. Foliot* to have been chosen before him in the year of our Lord 1173) he lived Bishop in the Reign of King *Henry* the 3d. *Fredericus* 2. being then Emperor, and *Honorius* 3. Pope when he was Elected, and *Gregorius* 9. when he died, viz. July 26. 1234, so he lived Bishop 14 years 8 Months and odd days.

Though as well the Doctrine as the Government of the Church, were in the time of this Bishop greatly corrupted, and Bishops were

were called *Capita Diœcescon suorum*, as the Pope wou'd be called *Caput Universalis Ecclesie* even over Kings and Emperors, Claiming power to Excommunicate and Depose them; Yet *Presbyteries* were not (here in *England* especially) then called *Capitula*; nor their Bishop and they divided into two Bodies. For *Gregorius 9.* had not yet published his Decretal Epistles, wherein these two Titles were first Established. 1. *Iis, quæ fiunt à Prelato sine consensu Capituli*: 2. *De iis quæ fiunt a maiore parte Capituli*: From which Decretals the *Presbyteries* began generally to be called *Capitula*, and the Government Ecclesiastical in every Province, and Diocess grew to be Severed. The Bishop as the Head, doing many things of himself without Consent of Chapter and *Capitulum*; the little Head or Chapter doing many things by a greater Part among themselves without the Bishop.

In

In the time of this Bishop, the Court of *Rome* was Charged with much Avarice and Oppression; for that Causes were there delay'd, and cou'd not be ended without Gifts and Bribery; to take away this Offence as it was pretended, *Honorius* 3. sent *Gwalo*, and *Gregorius* 9. sent *Pandulphus* the Legats into *England*, requiring of every Cathedral Church two Prebends, for the better Maintenance of their Pontifical Estate, thereby to remove the Scandal of Bribery and Extortion, said there to be then used, in delay of Justice; but the King with the General consent of the Clergy, denied those requests strictly urged by both these Popes in their several times: Whereupon these Verses were made, which howsoever they bewray much Ignorance and decay of good Literature in that time: Yet do they sufficiently declare a sound Judgment, against the Covetousness of both the Popes, which

which was indeed the only Cause that moved them to send so far and make such unreasonable and ungodly Requests.

*Quod virtus reddit non copia sufficientem. Et non paupertas sed mentis hiatus egentem.*

Which may be Englished thus.

*It is not store sufficiency that brings,  
But well contentedness with present things.  
It is not slender Wealth that makes one Poor,  
But greediness and still desire of more.*

This Bishop never shew'd himself to favour the Exactions of these Popes in whose time he lived: neither did he exact any thing of the Church wherein he was Bishop. He did erect this Hospital, for the relief of the Aged and Impotent People, dwelling Chiefly in this Town or Borough, which then was his Mannor; he committed the over-sight and Care of the same to the Trust and Charge of the Presbytery, as to a Religious and Judicious Senate, most likely to preserve  
so

so Godly a Foundation. And thereunto, the rather to incite them, he Endowed them with an Annual Pension of XL<sup>s</sup>. to be paid out of the Revenues of this Hospital; He gave also to the Library, many Books, the Names whereof do not remain to be seen.

Last of all (that we may see how Christian and true Devotion was then linked with human and fond Superstition) he gave many Ornaments to the Church, to adorn the Sacrificing Priesthood withal, *Innocentius* 3. next Predecessor to *Honorius* 3. having Establish'd Transubstantiation, in the *Laterane* Council not long before. And he bequeathed two Marks yearly to the Presbyters Prebendaries that shou'd be present at his Exequies the 7th day of the *Ides* of *July*, yearly to be Celebrated, and to the Choir half a Mark, then also to be given.

FINIS.





The ~~Leant~~ Priesthood set up 400<sup>y</sup> before there was  
any king in France; & the Evana<sup>l</sup> Priesthood 300<sup>y</sup>  
before there was any X<sup>th</sup> K. and therefore to be  
dependent on K<sup>th</sup>. p. 62.

The originall of the Regall in Eng. from the  
times of Pepin. Sect. 15.

The Pope craves at all Sects of peas. but finding  
he c<sup>d</sup>. not keep it without the help of the civill,  
there came to a kind of division, & so the Episcopals  
were ground betwixt p. 111. p. 147.

The Emper<sup>r</sup>s nomination to R<sup>e</sup>presentative from  
Charly the great. 86.

There were 6 Popes during the League in  
France. & every one joind with the League  
against the K. 6. 556.

Leaving a staff & a pair of shoes at any  
ministers door in Holland is a high discharge to  
his office. p. 206.

The Ch. of R. obd<sup>d</sup> to Qu. El. Godys wife  
with the Cup to the Lady, Mar: to the Clergy,  
& Pr<sup>es</sup> in the vulg<sup>r</sup> Tongue, if she wd. return  
they. soon. p. 269.

